The Open Bible for Latin America

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JANUARY, 1952

OMEN'S MISSIONARY MAGAZINE

THE WOMEN'S MISSIONARY MAGAZINE

Of The United Presbyterian Church Of North America

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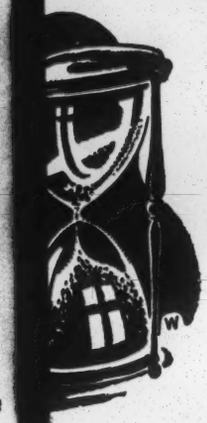


The Gate of the Year

(At the beginning of World War II the King of England quoted this poem in a broadcast to the people of his kingdom.)

And I said to the man who stood at the gate of the year:

"Give me a light, that I may tread safely into the unknown!"

And he replied,

"Go out into the darkness and put your hand into the hand of God.

That shall be to you better than light and safer than a known way."

So I went forth, and finding the hand of God, trod gladly into the night.

And He led me toward the hills and the breaking of day in the lone East.

So heart be still!

What need our little life,

Our human life, to know,

If God hath comprehension?

In all the dizzy strife

Of things both high and low

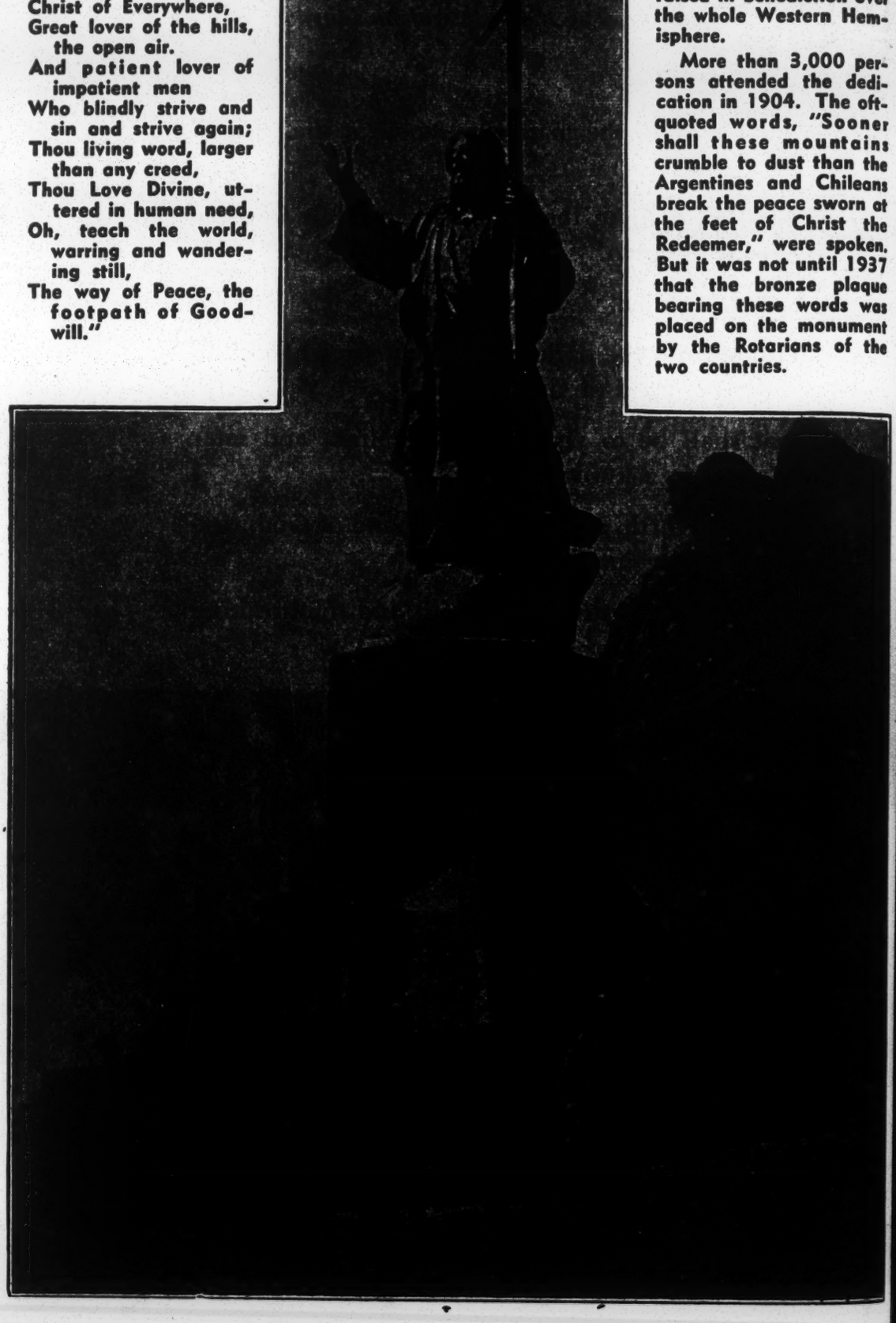
God hideth His intention.

—M. Louise Haskins

Little Time Apart

CHRIST OF THE ANDES

"Christ of the Andes,
Christ of Everywhere,
Great lover of the hills,
the open air.
And patient lover of
impatient men
Who blindly strive and
sin and strive again;
Thou living word, larger
than any creed,
Thou Love Divine, ut-
tered in human need,
Oh, teach the world,
warring and wander-
ing still,
The way of Peace, the
footpath of Good-
will."



In the heart of the Andes, on the boundary line between Chile and Argentina, stands the statue, "Christ of the Andes"—the right hand raised in benediction over the whole Western Hemisphere.

More than 3,000 persons attended the dedication in 1904. The oft-quoted words, "Sooner shall these mountains crumble to dust than the Argentines and Chileans break the peace sworn at the feet of Christ the Redeemer," were spoken. But it was not until 1937 that the bronze plaque bearing these words was placed on the monument by the Rotarians of the two countries.

The Women's Missionary Magazine

Of The United Presbyterian Church

Vol. LXV January, 1952 No. 5

We Americans: North And South

By GEORGE P. HOWARD

Chapters VII to XI Reviewed with Aditional Material by MRS. S. B. COPELAND, Pittsburgh, Pa.

The Open Bible In Latin America

I. The Romance Of Protestant Missions

Four hundred years ago, the Bible was opened in Latin America by the Huguenots, but the following two hundred years saw freedom of worship refused to Dutch, British and German groups who had settled in Brazil and other areas. Dutch Lutherans made a second start in British Guiana in 1743, and that church recently celebrated its two-hundredth anniversary. The Bible Society managed to distribute twenty thousand copies of the Bible along the Brazilian coast at the turn of the century, and one of its men organized a chain of schools which extended itself, because the older pupils taught the younger ones. But England and America did not follow up this wonderful start in Christian education, and fifty years passed without progress. Argentina made this educator an honorary citizen, and several of its early presidents were most hospitable toward missionary efforts. How sad that we did not follow up our opportunity!

About one hundred years ago there were evidences of interest in several Latin American countries: Argentina asked for and received sixty-three normal teachers; Colombia sent for a Scottish clergyman, but because of lack of funds turned over the assignment and the American Presbyterian Board began its work; a Scottish sheep farmer was so renowned for his integrity in dealing with the Indians, that his Peruvian neighbors asked him to send for a teacher who would inculcate such ideals in their sons.

These scanty beginnings hardly prepare us for the fact that there are now more than three million Protestants in Latin America; nor for the amazing statement that the past five years have seen a fifty per cent increase. An imposing list of products and by-products of the Protestant advance includes sixty hospitals and clinics, several seminaries, 155 church papers and periodicals, publishing houses in four principal cities, mission farms supported jointly by several denominations, a Protestant sponsored campaign against illiteracy that is backed by the governments, and even gatherings to honor outstanding Protestant workers.

Denominational colleges strikingly like our own in size and ideals are found in most countries, with additional courses in engineering and other technical training. Much head-shaking over the thought of coeducation has now diminished to such an extent that the government followed our lead, at least to the extent of combined graduation exercises for boys and girls, a most daring departure!

The work of our own Dr. J. A. Heasty of the Sudan in reducing dialects to writing for the first time, and then translating the Scriptures into these dialects, has its counterpart in the work among Latin American Indians. Additional work among these neglected people has been done almost entirely by Protestant missionaries: medical clinics, recreation centers, night schools, slum district neighborhood houses being examples of really Christian social service work.

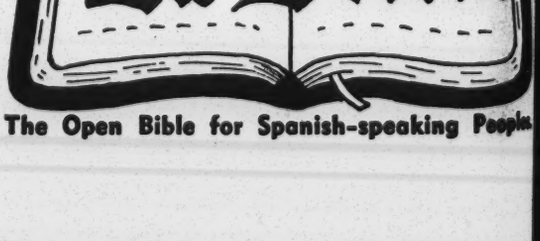
The part the laymen take in evangelism contributes another side to the romance of Protestant missions. Forty laymen from a church in Sao Paulo, Brazil have charge of eleven preaching places in the city. Several churches have an average attendance of over 1200. Much of the work is self-supporting, with only a small fraction of aid from the United States. But much of it is still in its infancy, and almost wholly dependent on the benevolence of the Protestants up north. What has happened to the 52 Protestant churches of Buenos Aires under the Peron regime remains to be seen.

Puerto Rico received religious liberty with the hoisting of the American flag in 1898, so the remarkable growth of the evangelical church is understandable. Every village has at least one church, and alone and together they support a thousand projects such as chaplaincies in prisons and leprosaria, a seminary, rural centers. "It is in the realm of religion," says a Spanish scholar, "that the U.S.A. has rendered Puerto Rico its best and major service."

Two-thirds of Brazilian converts are young people, and many spend their weekends preaching the gospel in rural areas. The great distances make conferences and summer camps most difficult, but very desirable. Lima, Peru was host to 50 youths from twenty denominations and countries. Request to hold a meeting was made of the government, but no answer was forthcoming. A week after the young people had held their conference, the government answer was received: "NO!"

Synods sometimes include the ministers and elders of several denominations, as in Guatemala and in the Dominican Republic. Two language schools serve almost all the denominations, while seven of them cooperate in the Union Theological Seminary of Buenos Aires. Evangelical Councils cement relations among the denominations, represent them to the governments, and sponsor evangelistic campaigns. There now are joint committees on radio, literature, and literacy, and these Councils have become the rallying point for religious freedom. European and North American fraternal delegates visit their conferences, and find the discussions showing a oneness with Protestants everywhere in emphasis and in problems under consideration.

These are "young churches," surrounded by cruel and ruthless forces which often do not stop short of persecution. As usual, persecution develops strength; but they plead for a more united Protestantism here in the U.S.A. to back up their efforts.



The Open Bible for Spanish-speaking People

Conob group reads the Gospel of John in their own tongue, printed by the American Bible Society. This is first book of Bible translated and published in their dialect (Guatemala).

Courtesy of American Bible Society

Daughter of missionaries, using the Mam New Testament as her textbook, helps the Mam Indians with their first reading lessons.

II. Questions And Answers

1. *What about Bible Society work in Latin America?*

During the war, when supplies from England and America stopped, local presses began turning out Gospels. In the first five chapters, each word was divided into syllables, and the other chapters were printed in large type. Millions have been printed. Financial support is now six times what it was in 1948. Stories of martyrdom of colporteurs emphasize the cost of opening the Bible in Latin America.

2. *What is being done about illiteracy?*

Latin American Governments are most cooperative. The 80% illiteracy must be decreasing, since as many as seven hundred thousand study in Brazil, and a million in Mexico. Dr. Laubach's primer is in constant use.

3. *Is Protestantism growing?*

The 1910 to 1940 figures showed that Protestantism had a percentage gain three times as great as the population gain for that period.

4. *What are the most urgent social problems?*

a. Illegitimacy: From one-fourth to one-half of the babies born are illegitimate. A shortage of priests and ministers, and an over-supply of low-quality movies, literature and radio material contribute to the moral depression.

b. Undernourishment: An examination of 2000 school children in Sao Paulo, Brazil, showed nearly all were tuberculous.

c. Neglect: Life is cheap in Latin America where the average life of a Bolivian miner is four years, but where there are always more to take his place. A Christian regard for the individual soul needs emphasis, and the neglected peon must find a place in the scheme of things.

5. *What is being done in radio work?*

Argentina allows no Protestant broadcasting, but there are evangelical stations in several other countries. The most famous is "The Voice of the Andes"[1] in Quito, Ecuador, so powerful that it is heard by our Ethiopian missionaries. The gospel goes out on five different wave-lengths simultaneously and in fourteen languages. Priests have forbidden their congregations to listen to its morning and evening messages, but there is evidence that it is heard even in monasteries, and that its Roman Catholic hearing is extensive.

Manuel Aldamo, a former priest, is the dynamic personality back of this work. His missionary work has been opposed by groups and mobs, and his life has been in danger many times. The Archbishop of Peru called the religious bookstore he managed "Satan's main agency". His scholastic attainments and scientific know-how have made his textbook on radio broadcasting a part of the curriculum of Union Seminary. Now Dr. Aldamo is helping to organize a chain of stations stretching from Mexico to the tip of South America. His magazine articles are most helpful to operators of other Protestant radio stations.

6. *What about alcohol education?*

This is a growing problem, and especially so in Chile, where a Protestant pastor has been asked to head up popular education on the subject, with the help of 400 other pastors who distribute literature and organize leagues in favor of total abstinence.

---

[1]He Wears Orchids, p. 142.

Argentina sent a doctor to take the course on alcoholism at Yale, and on arrival he made contact with a Protestant temperance group.

7. *What is the influence of North American business and tourists?*

The majority of North Americans in business in Latin America are completely indifferent to religion, as are also the diplomats. Of 6000 in one city, about 150 attend church. Tourists leave their religion at home, and attend horse races and bull fights on Sabbath. There are exceptions in both groups—some few whose religion stays with them while away from home.

8. *Is student exchange valuable?*

It could be very valuable, if we realized that many who come to us from Latin America are not active Roman Catholics, and would value an opportunity to attend our churches on invitation.

9. *How Roman Catholic is Latin America?*

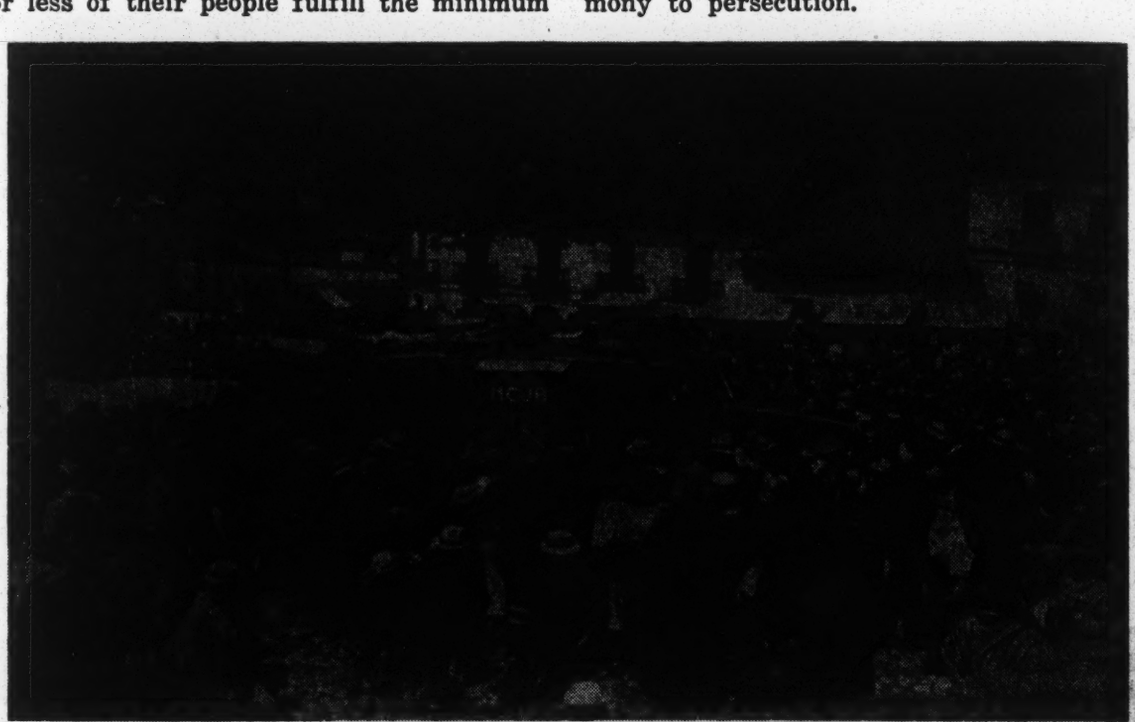
Roman Catholics estimate that only 10% or less of their people fulfill the minimum requirements of their religion. Nearly one-fourth of Brazil's population declared themselves spiritists, and theosophy, humanism and materialism all claim adherents.

10. *How is denominationalism working?*

The denominations work together well in Latin America in spite of their differences. They will find it easier to increase their cooperation when the boards in the United States coordinate their approach to Latin American problems. A brotherly spirit of consideration for others dominates the Evangelical churches in Latin America.

11. *Is there much religious persecution?*

In general, the people and their leaders are opposed to religious persecution. Special clerical groups in several countries have shed the blood of martyrs, or incited mobs to violence. In 1950, only 8 of Colombia's 38 Protestant churches could remain open. A Presbyterian church was blown up with the assistance of the Police Chief. Protestant groups often meet in buildings whose shattered windows and roofs are mute testimony to persecution.



Courtesy of American Bible Society

Gospel Bus in Ecuador. Up in the mountains where the Indians come for many miles to hear the Gospel story over the radio. Gospel portions, for distribution, are furnished by the Bible Society.

QUOTATIONS FROM THE SPANISH LANGUAGE

"Things that are truly great are done without pomp and without hatred."

"Those are friends who do friendly acts."

"Those who possess good friends are rich."

"A good deed is never lost."

III. Adventuring For Christ

This is a great day for Protestantism in Latin America. Though still a minority, we are deeply respected.

Seventeen years ago, E. Stanley Jones had a hearing only because he was advertised as the friend of Ghandi and Nehru. His last visit was advertised: "The Evangelicals Return", and was signed by all Protestant pastors. The three thousand seats in the largest auditorium in the city were filled by an audience half of which was non-Protestant, even though the entire service was evangelical.

Again Dr. Howard emphasizes the important part the laity take in street preaching, radio programs, and in gathering groups for cottage prayer meetings and Bible Schools. One such layman is Waltrudes Emrich.[1] In penetrating into the hinterlands, he has found areas reached many years ago by colporteurs, but never by any missionary. The Bibles had been nearly worn out, and the people had memorized chapters and parables to use in Bible bees. Emrich planted democracy by the side of religion, letting them know that peons are men in God's sight. As he hands them a tract, he never intimates that they are unable to read, but reads a bit with them, enough to get them to take it to some literate person in the village, thus benefitting several. He feels that every man he meets is a prospect to be won to Christ.

South America is a "man's continent" in family life, and before the law. Argentina has woman suffrage, but most liberals oppose it on the ground that women are controlled by their priests. Chile has granted legal status to women, but three out of five of their babies die before reaching two years of age. In fact, the life expectancy in Latin America is between 32 and 40 years, as compared with 67½ years in the U.S.A. Wives do not expect fidelity on the part of their husbands. Upper class women occasionally find compensation for their inferior status by entering the professions or public life, but no such substitute for a happy life is offered the women of the lower classes. Protestantism holds the keys which will open not only the Bible, but also the doors to worthwhile living.

Real adventuring has been done in Indian work, for these peons are in a form of slavery. The Protestant denominations separately and together have provided all the education there is for these neglected peoples. Evangelism, home and farm im-

[1]He Wears Orchids, p. 109.

Latin American children whose parents have leprosy.

Courtesy American Leprosy Missions, Inc.

Boys taking medicine and enjoying playtime at a typical leprosaria in the Southern Hemisphere.

Courtesy of American Bible Society

The Senora goes to market.

provement, and medical work have all been made a part of Christian life. Indeed the denominational medical work was in force long before the Rockefeller Foundation began its wonderful contribution to the health of Latin America. Government agents notice this change: "The Indian converted to the gospel does not drink, nor chew the coca leaf; his clothes are clean; he looks you in the face. These Evangelicals seem to be the only ones who can solve the Indian problem."

Two of these Indians, Juan Liberos and his wife,[2] established a chain of mission stations in the heart of the jungle. An epidemic drove all the people into one central station which they named Nazareth. Juan taught them to boil water, keep pigs in sties, and so to live that their morals and hygiene would be part of their Christian witness. A half day each week, the children care for the vegetables which will supply their tithe, and cultivate the flowers for the Sabbath services. At their youth camp, food is supplied by the home folks, and though the only sleeping accommodations are hammocks, the young people's reports never mention inconveniences, but only the thrill of meeting other young Christians and of learning more. Keeping the jungle from encroaching on this Christian village is a hard job, but the more than three hundred who attend the weekly worship service see that it is done.

Protestantism has a great challenge in the awakening of the working classes. The Roman Church owns so much of the land that its sympathies lie naturally with the powerful landowners. The poor and outcast and downtrodden have therefore been our special responsibility. In our zeal for helping the underprivileged, we have been charged with neglecting the educated class, who, in rejecting all religion as unnecessary, are much harder to reach. Missionaries are pleading that some of the best minds in our country shall be sent to work with the educated group in Latin America, in the hope of affecting the total life of these countries.

One such intellectual, Uberto Barbieri,[3] son of an agnostic, was noticed browsing among the books in an evangelical bookstore. The missionary invited him to church, and started the youth on the search for the truth. During this, he came across a Roman pamphlet attacking the evangelicals. Feeling it a violation of religious freedom, the young man wrote to a newspaper, defending every man's right to his own beliefs. The resulting furore created by the priest drove the boy into the arms of the evangelicals, even though at that time he rejected some of our beliefs. Gradually and thoughtfully, he and his mother united with our church. His mission work discovered a woman who had been given a Bible 30 years

[2]He Wears Orchids, p. 50.

[3]He Wears Orchids, p. 59.

before, and who has been praying all those years that someone might come to explain its teachings. Later Uberto became a seminary professor, and is now a bishop for his denomination in seven Latin American countries. His poetry, meditations and novels depicting the lives of Bible characters are widely read, as are the twelve books in Spanish and six in Portuguese which this educated Christian has written. What a force for good a hundred Ubertos would make!

Christian workers have found that our techniques for evangelism must be adapted to the Latin American thinking, even as our own techniques are adapted to North American thinking. Many who would never enter a mission church because of indifference to evangelical Christianity or hatred toward it, will go to evangelical meetings held in large halls open to the public. The problem in most communities is to find a hall large enough to contain all who try to attend. Speakers never speak disparagingly of the Roman church, but whenever possible quote from Roman writers, many of whom sincerely question some of the dogmas. A question and answer period at the close of the address has corrected the false impression that Evangelicals are ignorant fanatics, unwilling to discuss their faith. The discovery of how badly Jesus Christ has been misinterpreted to them, makes the first hearing of the gospel message in its purity a revelation to many audiences.

Courtesy of American Bible Society

Christmas came to this young Chorti Indian in a new way as Mrs. H. Dudley Peck of the Presbyterian Mission in Guatemala, co-translator with her husband of the New Testament into the Mam Indian tongue, helps her eager scholar with his Bible reading.

IV. Why An Evangelical Witness

To the devout Roman Catholic, the most of religion pertains to the dogma of the church—its infallibility, its continuity, its divine origin, its supernatural powers; and the test of piety is submission to the church no matter how irrational or dogmatic its pronouncements may seem. Protestantism emphasizes the inwardness of religion, a spirituality which is not measured by the number of good works, but which springs from devotion, faith and love toward God the Father and His Son Jesus Christ. It is inevitable that we should compare countries which are predominantly Roman with those which are predominantly Protestant. In the former, the church so guides, rules, shelters, and thinks for the common man that his latent powers are stifled, and religious, economic, social and political progress is almost non-existent.

Statue of Christ the Redeemer tops the peak of Corcovado, above Rio. This sculptured masterpiece, 100 feet high, 90 feet wide, 2,400 feet above sea level, is about an hour's ride up the mountain from the city.

Only a few of the thousands of Indians in Latin America know Christ.

It is unfortunate that the word catholic has come to be associated almost entirely with the papist or Roman Church, because its meaning of the totality of those who are redeemed and accept Jesus as Lord and Saviour is the correct one. Because of the misuse of the word, we have come to be known as the Evangelical or Protestant Church. This latter word is also suffering from misuse, for the definition meaning "a protest against error" leaves out its positive meaning: "a witness for the truth". This positive meaning has penetrated many lives in the young church in Latin America, where there are examples of conduct reminiscent of the church of the first and second centuries, against which the power of the secular could not prevail.

Re-read Dr. Stanley Rycroft's ar-

ticle in the December *Women's Missionary Magazine*, pages 203-207, for the total picture, with special attention to the last third, beginning "The hope for a progressive and a great Latin America lies in Protestant Christianity." Every question concerning the "why" of the evangelical witness will be answered. There will never be a completely open Bible in Latin America until that witness has penetrated every one of those republics. We should add Latin America to a page in our Prayer Cycles this winter, because along with our sense of the urgency of an evangelical witness among the Moslem lands in which United Presbyterian work is being done, we feel a similar sense of urgency for Latin America. Dr. Rycroft's conclusion intensifies that feeling. "The next ten or twenty years will decide which way Latin America will go, whether it will be toward materialism or communism with its messianic hope of social betterment, fascism or totalitarianism with its idea of strong-man government at the expense of liberty and the good of the common man—or freedom, democracy, justice, a Christian Latin America."

Chilean mission-school girls are glad for the Evangelical witness.

WORKBOOK: LATIN AMERICA

Compiled by Mrs. E. D. McKune

1. Sing favorite hymns in Spanish (Page 22).
2. Use "Reporter" method for the meeting—or "Town Hall" method (p. 16).
3. Precede talks with a "true or false test", and check at close of program (p. 17).
4. Hand out some "quotations" from famous men (p. 32).
5. Use pictures and brief talks on "The Crosses" (pp. 18 and 20).
6. Special report on Latin American Holy Days (p. 31).
7. Distribute questions some time before the meeting to encourage reading in current magazines and newspapers (p. 16).
8. Close meeting with "International Anthem" (p. 1).

(For other suggestions, see *December Magazine*, also Literature Department of this Magazine, p. 315.) *Mrs. S. B. Copeland*

AUDIO-VISUAL AIDS ON LATIN AMERICAN STUDY

These three filmstrip-record combinations rent for $2.00 each, plus postage charge if they are mailed. Write to the Visual-Aid Department, 209 Ninth St., Pittsburgh 22, Pa.

WOMEN OF VENEZUELA SERVE CHRIST. The narrative of the work done by the women's church groups in a large town of Venezuela.

WINNING THE AMERICAS FOR CHRIST. How the missionary works in countries of Latin America.

CHRISTIAN YOUTH OF BARRANQUILLA. Of special interest to young people, telling story of their Christian activities.

Guatemala

By MRS. HOWARD BUCHANAN, Monmouth, Illinois

Guatemala—land of enchantment and color! Seasonless as far as summer and winter are concerned. The rains fall from May until November; it is dry from November until May.

I was thrilled as my plane neared Guatemala City, the very modern and cosmopolitan capital. I realized that in that labyrinth of four mountain ranges, with thirty-three volcanoes, great gorges and lakes, there was majestic scenery for me to explore.

Guatemala boasts both Atlantic and Pacific seaboards, with narrow coastal plains in the sultry tropics, where parrots fly. One sees iguanas and alligators, both of which I ate. I would not spend my money for a dish of either, but they are considered a delicacy.

Ninety per cent of the people live in the Highlands where the climate is delightful the year around. This is the cradle of the ancient civilization of the Mayas, whose descendants walk the same paths over mountain and valley. Their way of life is little changed since 1500 B.C. A high degree of culture existed around 500 B.C., as seen by ruins in the north, and relics, now in the Archaeological Museum in the capital, where there are priceless treasures. These ruins show that there were magnificent edifices and temples, which demanded great mathematical knowledge and engineering skill. The concept of zero was known in 200 B.C. and they had an accurate calendar at that time.

The Spanish conquered these Mayan tribes in 1524 and ruled for three hundred years. In 1821 they formed an Independent Federation of five states, and in 1841 Guatemala became an Independent Republic. She now has a President who rules for a period of six years. This little country is economically and politically alert to all world conditions today.

Mrs. Howard Buchanan (right), and her sister, Mrs. Paul Burgess. The latter has translated the New Testament into the Quiche Indian language.

Guatemala is about the size of the state of Ohio. There are four million inhabitants. Sixty-five per cent are pure-blooded Indians, descendants of these Mayan ancestors. They are for the most part a quiet, industrious people, whose wants are few. Each village engages in its traditional occupation, and the Indians take their wares of foodstuffs to regional markets, where they engage in mutual exchange of commodities. They have their own culture, folk lore, customs and practically every village has its own costume, hand woven on simple looms. They tie and dye the thread, and produce exquisitely beautiful materials, in all the brilliant colors. These costumes, together with the bright butterflies, brilliantly plumaged birds, and the limitless supply of flowers, make

Mrs. Howard Buchanan (Vera McLaughlin Buchanan) needs no introduction to most United Presbyterians. She, herself, has served as one of our missionaries, and counts many missionaries in her family relationship. Mrs. Buchanan is a dynamic speaker on missionary themes.

Guatemala unusually colorful.

The Spanish, of course, introduced the Roman Catholic religion among these Indians. They accepted it to a degree and the Spanish also gradually absorbed some of the pagan symbolism, until today their religion is neither Roman Catholic nor pagan, but a mixture. The Indians will worship in the Catholic Church, and then go out to their idols on the hills or in their homes and worship them, too, so as to be on the safe side. They are all much under the influence of the witch doctors, who are numerous, much esteemed as well as feared.

My sister and her husband, Doctors Dora and Paul Burgess, have spent thirty-eight years in Guatemala under the Presbyterian Board. For the first twenty years they worked among the Spanish-speaking people, but were increasingly conscious of these Indians, sixty-five percent of the population, to whom no one had ever brought the Gospel. So they asked to be given work among the Quiche Indians, the largest of the tribes in Guatemala. This necessitated their learning another new language—the Quiche. At the same time they realized the great need of the Gospel in that tongue. My sister loves languages and is more or less of a linguist, so she undertook, with the help of a few Indians, who were desirous of having the Gospel in Quiche, to translate the New Testament, even while she was learning the language. It was a long, tedious, task, demanding much fortitude and patience, and prayer, in the face of tremendous difficulties. But in 1948 it was completed and printed by the American Bible Society. Mrs. Burgess also translated 200 hymns into the Quiche. These books are bought by the Indians individually and they treasure them, carrying them to services, wrapped in a clean hand-woven cloth to protect them. The New Testament has also been translated for the Mam and Cachequel tribes in Guatemala.

Courtesy of American Bible Society

Quiche girl (Guatemala) reading Scriptures in the Quiche language.

The Quiche Bible Institute, where the Burgesses are Principals, is controlled jointly by the Presbyterians and Primitive Methodists. It is situated on a lovely piece of land ten miles from Quezaltenango, the second largest city in Guatemala, and is on the Pan-American Highway. One sees a large number of white buildings with red tile roofs, substantially built, and beautifully set in the valley, surrounded by mountains. The student body is composed of both girls and boys, over fourteen years of age. They have regular schooling plus Bible instruction. On weekends they go out two and two, to the isolated and distant villages, where they give the Gospel message, thus putting into practice the things they have learned. This is the tenth year for the Institute, and there are 52 enrolled. I was touched by the fine spirit of devotion to their Lord, which was displayed in every part of their daily

schedule. These boys become the lay-pastors in the small churches in the Highlands, and also school teachers.

Great reverence is shown in all church services. There is no talking or whispering, and children are well behaved. I seldom missed a service in the four months I was in Guatemala, although I understood little of either Spanish or Quiche. But I did love to see the people.

I was usually "presented" to congregations which I visited, and brought a word of greeting to them through an interpreter. And when I would say, that in spite of the barrier of language, we are all brothers or sisters in Christ, they would heartily say, "Amen." Then I was one of them.

Another endless joy was the flowers. Each Sabbath I counted from 50 to 100 calla and Easter lilies on the platforms, with spikenard, very beautiful, with a heavy scent.

I spent a week end at Tiquisate, where the United Fruit Company has its highly mechanized banana plantations, with 25,000 acres under irrigation. There were stately royal palms and cocoanut palms, and bread-fruit trees abound. I saw cocoa and almond trees for the first time. There I picked orchids from the trees and bought two dozen gardenias for two cents, in a native market. I was a guest on two coffee plantations, or "fincas" as they say there, one of 500 acres, the other 100,000 acres. It was a real experience to me.

One of the high points in my visit was the last evening in my sister's home. Some twenty-five Indian Christian friends, barefooted and in their colorful costumes, came to surprise me and wish me farewell. There were flowery speeches, telling of their friendship for me, prayers for my safe travel home, hopes of keeping in touch with me through my sister. Then they asked to sing two songs for me, "God Will Take Care of You" and "God Be with You Till We Meet Again" sung in their own language, but how familiar the tunes.

I was greatly touched by this precious fellowship with these Indian friends, and I look forward to the time when perhaps I may return to their country, and continue my friendships there.

FIRST A BIBLE—THEN A CONVERT—THEN A CHURCH

A missionary in Central America recently wrote her father, a pastor in Springfield, Missouri, the following letter which shows the power of the Scriptures:

"Let me tell you the story of a boy in the Latin American Mission seminary here in San Jose, studying to be a preacher. He lived in a rural section of a prosperous farming district of Costa Rica. There was no evangelical work of any kind. His father bought a new farm and decided to send Jose to run it.

Jose knew that he would be lonely, so he gathered up all the reading material in the house to occupy his time. Among other things he found a Bible, which was just another book to him.

When Jose got to the farm he began reading the Bible. He began to see that his life was not the kind portrayed in the New Testament. So, alone, he accepted Christ as Saviour. When he returned home, all his family and friends saw a great change in him. They asked him, and he told them. Then they wanted him to read the Bible to them.

Finally, without the help of any outsider, they wanted a church of their own. A missionary heard about Jose and offered his services to help organize. After organization they called Jose as pastor, since the missionary had other duties. For some time he filled that place. At last another missionary went to help full time while Jose came to the Latin American Mission for study. No one can guess where the Bible came from, but someone years ago put it into the hands of a member of the family, and at last it bears fruit. That story thrilled me through and through. What power there is in God's Word to the lost!"

—*Bible Society Record*

The Land Columbus Loved

By CAROL McAFEE MORGAN, Mt. Vernon, New York

"Can you tell me where Santo Domingo is?" I asked a little girl sitting beside me in a church office. She looked puzzled a moment and then replied, "Excuse me, but who are you looking for?"

This small country, now called the Dominican Republic, shares with another independent country, Haiti, the island of Hispaniola, lying between Cuba and Puerto Rico. Historically, it is the cradle of America. Columbus made his first settlement here on the north coast and old Santo Domingo City, now called Ciudad Trujillo, is the oldest white settlement in the New World. Here stand the First Church, First Cathedral, and the First University of our hemisphere. And—it is also the site of the first wholly united Evangelical mission project undertaken in the world, where Church boards joined forces in the United States to send out missionaries and establish a work entirely un-denominational on the field.

Old as the country is, however, this mission enterprise is fairly young. We remember that Evangelical (Protestant) missions in the West Indies were opened at the close of the Spanish-American War in 1899, when doors were finally opened after four hundred years of complete monopoly by the Roman Church. A comity agreement between denominations gave each denomination her own geographical territory in which to work in Puerto Rico and this was a great step forward in that day.

After less than twenty years of Evangelical Missions in Puerto Rico, the children of the various Sunday Schools of the island asked, "What can we do for Santo Domingo, to share our Christ with them?" They began bringing their small coins to help build a fund. Finally, a missionary was sent who started a Sunday School on the south coast of Santo Domingo. Out of this interest of children and adults and the far vision of some of the mission leaders of that day, Dr. E. A. Odell, Dr. Samuel Guy Inman, Mrs. Fred S. Bennett, to name a few, came the Board for Christian Work in Santo Domingo. Three established boards saw their way clear to join in this cooperative: the Methodists, Presbyterian, U.S.A., and the United Brethren, now Evangelical United Brethren. Under the first two the work comes under home mission boards and in the last, under the foreign

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Carol McAfee Morgan was born in Parkville, Missouri. After graduation from Park College, which was founded by her grandfather, she spent two years in Syria in Near East Relief work, and a year in teaching in Isabella Thoburn College, Lucknow, India.

In 1925 she was married to the Rev. Barney N. Morgan. They went to Puerto Rico, Mr. Morgan as dean and Bible teacher in the Polytechnic Institute; later, superintendent of Board of Christian Work in Santo Domingo, a pioneering interdenominational enterprise, supported by the Presbyterian, Methodist, and Evangelical-United Brethren Churches.

For twenty years the Morgans made their home in Ciudad Trujillo, Dominican Republic. Dr. Morgan supervised churches, numbering at present 22, 30 Sunday schools, a fine bookstore, three day schools, and a 100-bed hospital with a nurses' training school.

Mrs. Morgan, faced with the problem of education for their three children, helped found the school for English-speaking children which has just been given her name. She taught in various private schools, and with her husband, taught English in the National University of Santo Domingo. Her principal interest, however, was church music. She formed a national organization of choirs with 200 young people, and directed the choir of First Church, Ciudad Trujillo, which is now in its fourteenth year of weekly broadcasting.

In 1941 Mrs. Morgan visited 11 countries of the Caribbean area gathering material for a mission study book, "Rim of the Caribbean." She is also author of "Homesick and Other Poems" and children's stories, and contributes articles to church magazines. Her Study Guide on Latin America is recommended for adults this year.

Since 1949 Dr. Morgan has been secretary for the West Indies for the Board of National Missions of the Presbyterian Church, U.S.A. This new work still keeps them closely connected with the West Indies. Mrs. Morgan will visit the islands this summer with Dr. Morgan, for a series of youth conferences in Cuba, the Dominican Republic, and Puerto Rico.

board. This experiment of the early 20's is no longer on trial; we see what can be done when there is whole-hearted cooperation, where a board sends out workers and finances a field solely in the name of Christ, the Redeemer.

From the first, this work has been indigenous to the Spanish-speaking people, with but one North American family (the superintendent) and seldom more than two North American nurses. The present superintendent is Richard Johnson, a Methodist. The one for twenty years before him was Presbyterian and the pioneer who opened the work was Evangelical United Brethren.

Today we find twenty-two churches, thirty Sunday Schools, the one-hundred-bed Hospital Internacional, clinics, nurses' training school, a thriving bookstore (Libreria Dominicana) and four day schools.

In reporting any mission work, one should always speak of churches first, for only out of deeply spiritual churches will come the leadership so necessary for other branches of the work. The churches of the Dominican Republic are truly spiritual. The early pastors were Puerto Rican and now every pulpit is manned by a Dominican pastor, most of whom have taken seminary training in the Evangelical Seminary of Puerto Rico. Sunday Schools meet in every type of building, churches, homes, or patios. Out of many a mission Sunday School grows a church which in many cases builds its little church building with funds raised locally.

We think of the vivacious little nurse, America, graduate of Hospital Internacional, who is head of a hospital in the sugar factory city of La Romana. America grew tired of waiting for funds to build a church to take the place of the tired wooden building where the congregation was meeting. Inviting the children of the Sunday School to meet her one Sunday afternoon, America told them they were going to begin to build

Courtesy of Junta Nacional de Turismo, Costa Rica

Who will buy the lovely flowers this Senorita has for sale?

their church.

"How, senorita, how?" they asked, to which she replied, "Come and see and bring your wagon if you have one."

When they gathered she said, "Every building has to have stone doesn't it? Well, then, off to the river we go." Thus began long treks to the river bed and thus began to grow the huge pile of rocks that finally filled the patio of the church property. Today, a beautiful white church stands in La Romana, evidence of what one girl, who was determined, can do in a country that is still considered a "man's world." One of the finest young ministers, of very humble Dominican birth, graduate of the seminary in Puerto Rico, not only fills his church in La Romana but the church is sponsoring thriving chapels in outlying districts.

Choirs have always been a big factor in the Dominican churches. One choir with the pastor, has had a weekly radio broadcast from Ciudad Trujillo every Thursday night, the calendar around, since 1935. Through these programs a priest in Venezuela found at last the answer he had long searched for, and after serving the Lutheran Church in Puerto Rico, spent eight years in the Dominican Republic as pastor and

for part of that time, he was the radio preacher over the program to which he owes his new life. He is now serving the Methodist Church in Puerto Rico where he and his wife moved to assure the citizenship of their children.

Great strides have been made in medical care since Hospital Internacional opened its doors for patients and the training of nurses, in 1921. Here, as in all parts of the non-Christian world, it is the Evangelical missions that introduced hospitalization with modern methods and the training of nurses. And also as in other parts of the world, government has awakened to the value of health care for the nation and has built many hospitals and clinics, since Hospital Internacional was first opened. But they have found that, while anyone can build hospitals and furnish equipment, more than money is required to train those who minister at the bedside of the sick.

For many years, the mission training school was the only one for the country, and of course, was the first. Then the government undertook a Red Cross School of Nursing which lasted some thirteen years. Then—in November of 1950, the government asked Hospital Internacional to allow them to enter their nurses in the mission school under scholarship, saying that they wished to close their school. They could not train girls to serve as does the Evangelical mission hospital. And so, again, Hospital Internacional has the only nurses' training school for the entire country. Twenty girls with government scholarships follow the same routine of work and worship as the other twenty-five enrolled students. The only difference is that they must serve their government on graduation. All the nurses attend morning prayers which are held in the halls of the hospital, and the Sunday evening service at the church. They are all learning to serve in wards, private rooms, and clinics, and will go out on graduation as Women in White for Him.

Dr. John MacKay says: "Protestantism is two things: it is a faith and it is a spirit. In our concern about the future of Protestantism in Latin America, we ought to pay as much attention to those things that bring the Protestant spirit as to those that create the faith."

There is not as much cleavage here as might appear. Sooner or later there comes the question, "Why do you do it?" when people witness a service that bespeaks His life abundant for others. Among many services to the Dominican people by the mission bookstore, one of the most outstanding is the lending library of text books. Because texts in Spanish are very expensive, don Julio, the consecrated manager of Libreria Dominicana, has texts of all subjects for high school and university, and any boy or girl may take the books to any part of the social hall or patio, and study. Many a person owes his education in this way to the Libreria. Studying under the actual shadow of the First Dominican Evangelical Church on the west and the walls of the Libreria Dominicana on the south, these students must feel the faith of those who are ministering to them for Him. Don Julio is known as the great Bible man of the country. He represents the Bible Societies, but more, he lives the spirit of that Bible. Twice the Libreria has been acclaimed the most popular bookstore in the country by popular vote. Don Julio smiles shyly whenever compliments come his way and says, in the words of Samuel, "Hitherto, hath God helped us."

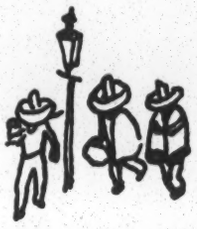
In many rural areas, children have a chance for only three years of government schooling. To give a few of these children a better chance, the mission has two schools in connection with churches that carry the pupil through eighth grade, and there are two other primary church schools. This is giving young people a chance

(*Continued on Page* 286)

Shifting Yokes In Mexico

By PAUL A. COLLYER, Assistant Secretary of the Foreign Department of the American Bible Society

She stood in the bush market place of Mexico City, reading to the crowd about her. Though she was reading, her eyes were closed. Her eyes had been closed for over forty years; yet during all these years she had been reading to the crowds. With her fingers she drew from the pages the story of God's redeeming love for all men. Senorita Rosilla was reading the Gospel of John in Spanish Braille. The crowd was listening intently. Attracted by one who could read without seeing, the passers-by remained to hear the captivating story. Some were so impressed that they bought a Gospel, a New Testament or a Bible. The seed was sown; only time would tell what harvest of Christian faith and life might be garnered.



In another part of the market place Sr. Ibanez and Sr. Dorante were going from person to person, giving their word of testimony and offering the Word of Life in which their testimony had had its origin. Many persons refused to listen. They had been warned against "heretics" who were selling Bibles. Some listened, but refused to buy or even to accept a free copy of a Gospel. Their interests were elsewhere. Some were too busy buying and selling food, clothing and trinkets to listen to a Bible colporteur. But a few did listen. The words they heard spoke to their deepest hunger. Could this be a pearl of great price? Regardless of the cost, they must have one of these Books. They were amazed to discover that the price was so low that they could afford to buy immediately.

So it goes with the colporteur in Mexico. Where they are received, they are received with gladness. Where they are rejected, they are often rejected with scorn. Too often they are persecuted; at times their lives are endangered; three colporteurs have been killed by fanatics in Mexico. But in the face of constant ridicule and danger, the twenty-four colporteurs serving the American Bible Society in Mexico continue their work of sowing the seed.

It would be almost impossible to discover each person whose life has been changed because one of these missionary Scriptures has been given or sold to him. It is easy, however, to find in almost every evangelical congregation some who have accepted Christ as their Saviour because "the man with the Book" has come to them.

The evangelical Church is growing stronger in Mexico every day. This growth and strength is largely due to the wide circulation of the Scriptures. The distribution is carried forward not alone by full-time colporteurs. Many churches have groups of laymen and laywomen who spend much of their spare time in house-to-house visitation, selling and giving away the Scriptures. Every Sunday afternoon a group from the First Presbyterian Church in Mexico City go to the market place for street meetings. The Scriptures are always distributed to the crowds.

Scripture distribution is not confined to the large cities. Colporteurs and volunteer workers are busy in the sparsely settled remote areas. So extensive are some of these areas that a colporteur can visit some communities only once in several years. It is seven years since a trip was made through the jungle area of Quintana Roo in Yucatan. But a two months' expedition through this region has been planned. Similar jour-

One of the many Roman Catholic shrines in Latin America.

neys are made from time to time through the States of Chihuahua and Sonora and the Federal district of Baja California.

One of the great problems facing the colporteur in the remote areas is that he is constantly meeting people who cannot read. The printed Word is of little value to these people. The Bible Society does not have the responsibility for teaching people to read. The mission schools and churches must perform the task. But the Bible Society is vitally interested in any literacy effort that will result in the ability to read God's Word.

In trying to do its part the Mexico Agency of the American Bible Society organized a group of pastors and missionaries who carefully searched the Bible for passages that contained simple words and easy grammatical constructions. The original text of the Scriptures was not changed. These passages were printed as graded reading sheets. A teacher starting with the easiest passage could lead the student sheet by sheet through the series. Having mastered the series, the student should be able to read his New Testament alone. Thirty thousand copies of the series were published and are now being used throughout Mexico. Teaching from the Scriptures gives opportunity for personal testimony. The Scriptures are selected not alone for ease in reading, but also for their usefulness in evangelism, and will themselves be God's instruments for leading many new literates to Christ.

There are many Indian tribes in Mexico. Many of these Indians are illiterate. For most of them, until recently, no part of the Scriptures was available in their native language. But now a group of missionaries is translating the Gospels and other books into these Indian dialects. As soon as a translation is approved by Dr. Eugene Nida, the Society's Secretary for Translations, the Bible Society publishes the book and makes it available to the missionaries and natives.

Every available resource is being used to spread the Gospel. If the people of America would make more resources available, an even greater work could be done.

Give me a task too big, too hard for human hands;
Then shall I come at length to lean on Thee
And leaning, find my strength. —*R. L. Lanning*

Worship Service

THEME
BIBLE PRAYERS

By MRS. A. FREDERICK HUISH, Rushville, Indiana

PRAYER THRUSTS FORTH MISSIONARIES

Praise: *Songs for Christian Worship* 180, 173; *Psalter Hymnal* 412, 444.

Read: Matt. 9:35-38; Acts 13:1-3.

From the time of the sending out of Paul on his first missionary journey, to the "Haystack Prayer Meeting" which was the beginning of our present Student Volunteer Movement, all missionaries have been sent out as a result of prayer. These and many other examples are familiar to all of you. A recent book, *The Second Evangelical Awakening in Britain* by Orr, deals with a revival in the years 1859-60. There was no outstanding leader of that revival, but Dr. Orr says it began with prayer. "There was scarcely a church but had its special meetings for prayer." At length, the Spirit came, and in that year a million new members were added to the evangelical churches of England. The Congregational Year Book for 1860 declared that throughout England "scarcely a church in any evangelical community but had its special meetings" for revival. "The English leaders prayerfully awaited an awakening and when it came it added 135,000 members to the Congregational Union of England and Wales."

The effect of it? The author says that the obituary notices in the Year Book for 1900 show that two-thirds of the ministers deceased were converted during the revival years. The Salvation Army, the China Inland Mission and many other religious and social movements started as a result of it.

The secret of it? Prayer. The key to the missionary problem? Prayer. "Pray ye therefore the Lord of the harvest that he will thrust forth laborers into the harvest fields." This key which is put into our hands is not a medical key, nor an educational key, not even an evangelical key; the key is prayer. We have to use the key he gives us. Our Lord puts the key into our hands, and we have to learn to pray under His direction.

What will you pray? Pray that God move in the hearts of men. Pray that God send disciples to Latin America, to India, to Egypt, to the Sudan, to Ethiopia. Yes, pray that He send His harvesters into every land; but at the same time you must pray that He send you somewhere. Pray that He may even send you to your own church, no longer to be a nominal member, but to be a disciple, learning and showing His Spirit, contributing your quota of love, helping to make the family of God what Christ wants it to be. Never allow this thought, "I can be of no use where I am" to cross your mind, because you certainly can be of no use where you are not! Our Lord in one of His parables reveals that God sows His saints in the places that are most useless according to the judgment of the world; He puts them where He likes. Where God is being glorified is where He puts His saints, and we are no judge of where that is.

So, let us turn again to prayer. Pray God that He send laborers into this waiting world to save it; and pray God that He begin with you.

God of the prophets!
Bless the prophets' sons;
Elijah's mantle o'er Elisha cast;
Each age its solemn task may claim but once;
Make each one nobler, stronger than the last.

(*Continued on Page* 300)

Through The Bible In 1952

A Program of Daily Readings from the Bible

BY LESLIE B. FLYNN

FEBRUARY

Day	Read all of:	Or, select:
1st	Exodus 14-17	(Ch. 16)
2nd	Exodus 18-20	(Ch. 20)
3rd	Exodus 21-24	(Ch. 22)
4th	Exodus 25-27	(Ch. 25)
5th	Exodus 28-31	(Ch. 28)
6th	Exodus 32-34	(Ch. 32)
7th	Exodus 35-37	(Ch. 35)
8th	Exodus 38-40	(Ch. 40)
9th	Leviticus 1-4	(Ch. 1)
10th	Leviticus 5-7	(Ch. 5)
11th	Leviticus 8-10	(Ch. 8)
12th	Leviticus 11-13	(Ch. 11)
13th	Leviticus 14-16	(Ch. 16)
14th	Leviticus 17-19	(Ch. 19)
15th	Leviticus 20-23	(Ch. 23)
16th	Leviticus 24-27	(Ch. 26)
17th	Numbers 1-3	(Ch. 1)
18th	Numbers 4-6	(Ch. 6)
19th	Numbers 7-10	(Ch. 9)
20th	Numbers 11-14	(Ch. 12)
21st	Numbers 15-17	(Ch. 16)
22nd	Numbers 18-20	(Ch. 20)
23rd	Numbers 21-24	(Ch. 21)
24th	Numbers 25-27	(Ch. 27)
25th	Numbers 28-30	(Ch. 29)
26th	Numbers 31-33	(Ch. 32)
27th	Numbers 34-36	(Ch. 35)
28th	Deut. 1-3	(Ch. 1)

Inasmuch as February is a Leap Year, we suggest you read *your* favorite chapter on Feb. 29.—*Editor.*

—From *American Tract Society*

(See December *Magazine*, p. 225 for explanation of Bible-reading plan.)

ANSWERS TO QUESTIONS ON BIBLE READINGS FOR JAN.

(December Magazine)

(Genesis 1-50; Job 1-42; Exodus 1-1

1. Gen. 3:20.
2. Rev. 22:2.
3. Gen. 18:23-33.
4. Gen. 25:10.
5. Gen. 25:1.
6. Job 41.
7. Job 2:9.
8. Gen. 47:17.
9. Job 6:6.
10. Gen. 3:9.
11. Gen. 29:11, 17.
12. Gen. 31:4-7.
13. Gen. 2:22; Gen. 4:8; Gen. 4:2; Gen. 10:8, 9.
14. Job 4:15, 16.
15. Gen. 40:9, 10; 37:7.
16. Gen. 41:57.
17. Ex. 4:14-16.
18. Gen. 28:20-22.
19. Gen. 16:1, 11, 15.
20. Gen. 1:22.

QUESTIONS ON BIBLE READINGS FOR FEBRUARY

(Exodus 14-40; Leviticus; Numbers; Deuteronomy 1-3)

1. Who said to whom, "Because there were no graves in Egypt, hast thou taken us away to die in the wilderness"?
2. Where is capital punishment prescribed for an animal?
3. What mountain was so sacred that a beast or man touching it was put to death?
4. What leads us to believe the Israelites ate cold food on Sabbath?
5. What great leader married an Ethiopian?
6. From what mountain did the Lord tell Moses to view the Promised Land?
7. What penalty was exacted of those who defiled the Sabbath day?
8. When did Moses wear a veil?
9. Why did God forbid the eating of blood?
10. Which of the Ten Commandments is given with promise? What is the promise?
11. What did Moses do as he was coming down from the Mount?
12. What was the vow of a Nazarite?
13. What happened to Miriam when the anger of the Lord was kindled against her?
14. Identify Balaam and Balak.
15. What fruit is associated with the brook of Eschol?
16. Who said, "Let us go up at once, and possess it; for we are able to overcome it"?
17. Who was Jethro?
18. What animal saw an angel?
19. Two consecutive chapters in this month's reading are used to describe what disease?
20. What two men offered strange fire before the Lord?

Harnessing The Power

By MRS. A. R. ARMSTRONG, First Vice President of the WGMS, New Kensington, Pa.

Thus far in our Quiet Hours we have considered how to receive the power of God in our lives. Now we ask how to harness this power for the greatest effectiveness in our world. There are many outlets for the Spirit of God but for our meditation let us consider *Intercessory Prayer*. It is the greatest unit of power for it knows no limitations of space or time or talent as do the other outlets. "Intercession" literally means standing as a go-between, a mutual friend between God and someone who is either out of touch with Him or in special need. It is the climax of prayer, for while communion and petition store the life with the power of God, intercession lets it out on behalf of others.

Many of us engage in a form of intercessory prayer without seeming to realize its potential significance. Particularly in public prayer we observe this as we hear expressions that are fine but become glib and meaningless. Doesn't this lack of urgency exist principally because we understand so little of *what* intercession actually is, of *why* it is necessary, and of *how* to go about it? If so, let us take a few minutes to think on these things.

First of all, it is impossible for our finite minds to really understand *what* intercession is. Therefore, some refuse to use it at all while others practice it but without force. Yet we use unhesitatingly that element equally elusive of analysis, electricity. How does it happen that a man pulls a switch and miles away wheels begin to revolve with enormous power? We cannot explain; yet we know the fact. How does it happen that a woman in Iowa prays for her skeptical husband and he, engaged in one of the most absorbing of all congresses and in full ignorance of her activity becomes repeatedly conscious of the presence and power of the God in whose existence he does not believe; and months afterward with his keen, legally trained mind finds the calendar fits together the beginning of her praying with the beginning of his unwelcome consciousness? Can anyone explain? Yet the facts are there. What is an adequate scientific explanation of prayer? We have none. But the use of it as intercession brings results more stupendous than the use of the equally baffling element of electricity.

Secondly, granting that intercession is a mysterious but sure force, there are many who fail to harness God's power in this most effective way because their minds cannot accept the "*why*" of prayer and therefore they cannot put their full zeal behind it. *Why* does the coming of the Kingdom in Assiut depend on your prayer? Or, *why* cannot God simply ordain that political leaders turn to Him without your having to pray? *Why* is it likely your son may remain outside the fold of His fellowship unless you pray?

Many years ago Dr. S. D. Gordon wrote an explanation that has so helped to answer the "why" for me that I would pass it on to you, hoping you also may find it enlightening. Dr. Gordon pointed out that there are certain facts constantly stated and re-stated in the Bible, statements that have become so familiar and are so taken for granted that they are now unfamiliar. With Dr. Gordon's guidance, let us review these facts:

1. The earth is the Lord's and the fullness thereof; His by creation and by sovereign rule.

2. God gave the dominion of the earth to man to control and master.

3. Man transferred his dominion by disobeying God and giving obedi-

ence to another.

4. The dominion of the earth so far as given to man, is now not God's for He gave it to man. And it is not man's for he has transferred it to another. It is in the control of Satan. Jesus repeatedly spoke of "the prince of this world," thus indicating that Satan is the ruling one. John speaks in Revelation of a time coming "when the kingdom of the world is become the kingdom of our Lord, and of His Christ." By clear inference, then, previous to that time it is the kingdom of somebody else. The rulership of the earth which was given to man is now Satan's. How then do we expect God to take over when we, men, have taken it out of his hands?

5. God was eager to swing the world back to its original control. But to do so he must get *man* to bring it back. It was given to man. And so a Man came, named Jesus, to head a movement for swinging the world back to its first allegiance.

6. God's Man and the pretender-prince had a combat that lasted for thirty-three years. At Calvary it seemed Satan had won. But when the bars of death were snapped, *Jesus rose a Victor*. God's Man, the King's rightful Prince, had won the victory.

With this background of Biblical facts we still must note carefully four sub-facts on Satan's side if we are to understand the "why" of intercession. First, he refuses to acknowledge his defeat. Second, he refuses to surrender his dominion until he must, yielding only *what and when he must*. Third, he is supported in his ambitions by man for he has control only through man's consent. And, fourth, he hopes yet to make his possession of the earth permanent.

There is an important sub-fact on Jesus' side, too. He, the Victor-Prince, has left the conflict open and the defeated chief on the field. Why? That He may win not simply against the chief but may win back to His Father *the whole prodigal race—of its own volition.*

Now we see that prayer is this: *A man,* one of the original trustee class who gave the control over to Satan: *a man, on the contested earth with his life in full touch with the Victor and clear out of touch with the pretender, insistently claiming that the already defeated Satan shall yield to Jesus' victory, step by step, life after life.* Prayer then is not persuading God to do something; it is insisting that Satan depart so God's already perfect will *may* be done; it is praying against the enemy, driving him off the contested territory. And Satan *will* yield to this man who stands for Jesus down on the earth, will yield to you as an intercessor, but he will do it reluctantly and as slowly as may be.

Jesus said: "The prince of this world cometh and he hath nothing in Me." When you and I say humbly and determinedly "Though the prince of this world come he shall have nothing in me, no coaling station however small on the shores of my life," then we shall be in position where Satan must yield as we claim victory in the Victor's name.

The third reason for inadequate use of intercessory prayer as a means of harnessing God's power is that many who understand the "what" and the "why" fail on the "how." So often we think that to be effective, prayer must be lengthy and prayed at an appointed place and time. True, it does take time to *commune* properly with our Lord and there is an advantage to a regular time and place. But our most effective *intercession* may be what Dr. Frank Laubach labels "flash prayers." For instance, in the moments that we are waiting for a bus we may pray for Sialkot Hospital: "Thy will being done, Satan's will undone. Now. Victory in Jesus' name." Reading the newspaper, we pray a similar prayer as we pause over the names

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Exploring In Aden

By MISS MARGUERITE LIENARD, Sayo, Ethiopia

(Cont'd from December Magazine)

The well itself was fascinating, very deep and stone lined, with little ferns growing between the stones near the top. A great ox drew the water out of the well in a leather pouch from which a boy filled the women's jars. As we followed the procession up the mountain path we met other women carrying wood on their heads. When we finally reached the village we were taken apart to the dispensary, a three-storied tower, built on the edge of the cliff. The sky was very blue that day and the buildings creamy white against the sky. The men and boys gathered around us laughing and talking. In their bright turbans and colorful shirts, and wrapped skirts or "fotas" they made a charming picture.

We climbed a little outside stairway up to the dispensary room. It was clean and orderly inside with a quaint orderliness. Shelves had been made from the clay pinched out from the walls, and on their hummocked surfaces staid bottles of medicine perched precariously. There was not, in fact, a straight line or square angle in all of that house. It was made only in comforting curves. The smooth clay floor sloped up into the walls, and the walls curved into the ceiling. The gnarled trunks of mountain trees formed the beams of the ceiling. These in all of their wind-twisted charm had been covered with clay and allowed to add their curves to the medley already in the room. Tiny windows were set in relatively wide casements. There was no glass, of course, but each space had its own little shutter. It seemed to me then as I peeped through the opening with difficulty that all of the shutters of this land had been closed for a long, long time. How else could a medieval society have been preserved not a hundred miles from one of the great commercial lanes of the world. Still, it was not wholly loss, for there was a charm and a physical integrity about the place that could not be denied. I could not be sorry for their ancient way of living. It was their way of thinking and choosing that was so deadly, for they had, in fact, chosen Death; and they were shut in to prejudice and fear and hatred, and to lies which everlastingly would be lies.

From the roof of the dispensary we had a view on the truly grand scale. Certainly, there were no shutters here! Above us rose the ledge where stood the Sheik's white house. It seemed remote and almost immutable up there with the clouds. A little removed from us was the village set high so that its background was only the blue sky. Below us was a long, rocky valley; and beyond that the purple mountains barricading the Yemen. It was beautiful.

As we went down the little ladder to the dispensary floor we found a commotion at the door. There was much bowing with foreheads touching in the floor. The cause soon appeared. The Sheik had arrived! He was a handsome, strong man of about fifty wearing a blue-green silk turban and a bright shirt and "fota." With him was a servant carrying his little sick daughter. She looked like a little fairy child in her silk dress woven in many colors and ornamented with silver. Afterward the Sheik posed for us with his little girl in his arms. Then, to our joy and amazement, the village women let us photograph them. When leaving the Sheik had accompanied us a little way down the path and left us with many salaams and a brilliant smile.

We stayed four days in the little government house. Every morning we awoke to a wonder world, ready

to begin another intensely interesting day. One evening Mette and I climbed a high hill behind our house and watched the sun set behind the far ridge of the mountains. The dusk settled around us like a comforting robe, and we were left in the deep peace of a seemingly quiet land. It was hard to believe that the fear and superstition and poverty which we had seen, and the stories of violence which we had heard could possibly be true in this remote mountain.

The journey back proved to be a continuation of the adventures we had already had. With us were five patients for the Church of Scotland hospital in Sheik Othman. It was a hard, dusty trip for all of them, but they endured it without a word. Sometimes the Arabian soldiers broke into a wild Bedouin song, earsplitting, but gay. Perhaps they sang to help the patients, or perhaps it was only because we were on the road again. In the afternoon, after leaving the patients in a small village for lunch and rest we went off to another village to dispense medicines. On the way we traveled through a desolate land of burnt red rock and volcanic debris. Suddenly, through a rift in the hills we looked down upon a little green jewel of a village. It was built on the edge of a river, and although it lost some of its jewel-like appearance upon closer inspection it remained a completely fascinating place.

Mrs. Affara knew the wife of the Sultan of this area, so on our arrival we were invited to her house. As we came to the door we saw a young boy lying on the ground while a blacksmith hobbled his feet with chains. It was a punishment for fighting we were calmly told! In order to enter the women's apartments we had to climb a dark, winding stairway. Heavily perfumed women came down and taking us by the hand led us up one at a time. What an eerie feeling going up dark stairs led by strange hands. On the second floor there was an attractive veranda, but we were led on up to the third floor and into a small room. The floor was covered with rugs. Cushions and low couches only a few inches off the the floor lined the walls. Here we waited until the lady entered fluttering and full of smiles. She wore her dark hair loosely braided over her shoulders. Except for her heavily darkened eyes she wore no makeup. Perhaps that is why the picture that rushes to my mind when I think of her is one of two great purple-black, unhappy eyes. No matter what her lips tried to say her eyes spoke only of unhappiness. Her hands, overwhelmed with rings, twitched nervously at the long, loose gown of sheer blue cotton she was wearing. She greeted us graciously and ordered tea. Afterwards a man servant carrying the little adopted son of our hostess entered and deposited the baby in a nurse's lap for our inspection. It was a shock to see chains binding the man's legs loosely together. Had his crime been fighting?

Afterwards from the room we had a wide view of the village and of the river bordered by green fields. We also could look down upon the lower roof where sheep for the house were slaughtered and meals cooked. When it came time to leave our hostess ordered gifts for us, honey in gourds and a live sheep.

We felt as we crept down the stairway led by unseen hands, and went out into the late afternoon that we had certainly been in another world, and that we had not yet emerged. Even the jouncing of the lorry as we went back to pick up our patients failed to break the spell.

As we drove through the desert that night we passed caravan after caravan of camels loaded with oil and salt and garden produce from the oasis. Arabia works at night. This work was good, the honest carrying of goods; but our armed

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The Most Unforgettable Character I've Met

By ELSIE M. FRENCH, Missionary to Egypt

THE fields at the edge of the sprawling Egyptian town lay quiet and peaceful under the already burning sun of the early summer morning. It was the Sabbath; but Wahba, the Coptic carpenter whose courtyard opened on the quiet of the alfalfa field, gave the day no heed. The rasp of his saw filled the yard with noise as he busily cut boards for a piece of work already long overdue.

In an upper room of his big old house the quick ears of the woman to whom the family had recently rented the room to eke out Wahba's somewhat uncertain income, caught the sound. Slowly, carefully, but firmly, she made her way to the window overlooking the courtyard and the busy carpenter. The fingertips of her outstretched hand touched lightly the bedpost, the corner of the table, the edge of the open French window. Her head turned not at all—for she was entirely blind. An instant only did she hesitate by the window. Then her voice rang out, loud and clear, "Saw! Saw! Don't you know that this is the Sabbath Day? Saw! This is the Lord's Sabbath! Saw!"

The rasping ceased. Wahba looked up in surprise at the figure in the window; listened intently; grasped the words addressed to his tool and ceased his work—compelled by the fearless rebuking voice and the blindness which, to all Egyptians, set Sitt Bista apart from ordinary folk.

This story is the first of a series of UNFORGETTABLE CHARACTER STORIES by our missionaries. They will appear monthly during 1952 according to the plan described on page 291.

Miss Elsie M. French, LL.D., has been in mission service in Egypt for forty-one years. She has always served in the educational branch of the work. For the last seventeen years she was principal of our oldest school for girls in Egypt, the Ezbekiah Day and Boarding School for Girls in Cairo. She is at present in America on extended furlough because of home circumstances.

She was a young woman then, this Sitt Bista, but newly come to the large, non-Christian Delta town to serve her Master as a Bible Woman. It was a difficult field she had chosen for her service. Its minority of Orthodox Copts fanatically opposed all Protestant teaching; its Muslims despised everything that called itself Christian; its local Evangelical (United Presbyterian) Church was small and weak and struggling.

And Bista had not had a great deal of education. Her Bible she knew well. The bulky volumes of its books in the Arabic Braille constituted almost her entire library. She had been taught to read the Braille in one of the mission's schools for girls. There, also, she had received whatever other education she had acquired, sitting quietly in her place, absorbing the lessons the teacher was explaining to normal, seeing girls.

But what she lacked in formal education was compensated for by a keen native intelligence, a fearless spirit, firm convictions, a sensitive conscience, and, above all, a great love for her Lord and zeal for His work. Though her glazed and sightless eyes disfigured her face, the patient sweetness of her expression so *trans*-figured it that one did not think of her as ugly. Her sightless eyes let in no light; but the inner Light which illumined her soul shone out through every other feature.

This was the beginning of many years of service in the Delta town. She soon became to its people the familiar figure she long continued to be. Black clad in the conventional street attire of the old-fashioned Egyptian woman, veiled, her hand resting lightly on the arm of one or another of the series of little girls

whom we hired to be "Sitt Bista's Eyes" and carry the huge Brailled volume of whatever book of the Bible was to be the basis of her day's teaching, she trudged its streets, accepted everywhere.

Her very blindness was an asset in her work. What another and normally-seeing person could not do, Bista *could*, because it set her apart, into a category where folk were not so completely bound by Egyptian convention and precedent. Where a seeing person could not go, she could often go; what another would not dare to say, she could say with impunity, protected by her sightless eyes.

Her years of young slenderness passed. Her body grew slow and heavy. Still, day by day, guided by the kerchiefed child who was her "Eyes," she wended her way from house to house, from hovel to home of wealth and position, teaching the Word, her sensitive finger tips following the lines in the Arabic Braille in her Book.

Perhaps the home she visited was a house of mourning where the keenness of the grief of the bereaved was whetted to added sharpness by the hired mourning women. One or another of them shrieked a reminder of some endearing trait or quality of the loved one just dead; all the others — aided by the houseful of black-clad friends and relatives come to condole with the bereaved—followed the wounding reminder with a high, piercing wail of anguish. No comfort this, but an arousing to a perfect orgy of grief.

As Bista entered, the women crowded closer together on the floor —made a place for her to sit. The mourning women knew her, and knew her as one who "took bread from their mouths." Awaiting an opportunity to speak, her firm, patient voice rang out in reminders of God's wisdom and love. At least for the time, the tumult ceased and torn hearts found comfort. But the hired mourners hated her because their performance was stopped and their fee went down with the amount of "service rendered." No weakling's task, this silencing of the wild mourning of the household, roused to greater and greater wildness by those who mourned for gain!

Or another household was rent by strife. Many an hour — or two or three at a time—did Bista spend, softening stubborn wills and praying for the sweetness of peace to end bitterness.

Or perhaps she knew that her pupil needed a severe rebuke for overt sin. She did not hesitate to give it—and in no uncertain terms!

Up the long flights of stairs—no elevators here; down again at visit's end. On to the next house; up, and again down. Sometimes it was long after noon when she dragged herself, hot and weary, up her own stairs, to cook her lunch and snatch a little rest before starting out again in late afternoon for a meeting or for more visits.

When she was already weary from years of service and burdened with the problems of many women and girls about the city, who looked to her for guidance and teaching, she became, in addition to all she already carried, housemother to the mission's hostel for village girls.

These children, ranging from kindergarten to high-school age, came from surrounding villages where no education for girls was available. They were largely from Christian families—though "babes in Christ" —of very limited means, who could not afford regular boarding-school fees even with the concessions and reductions mission schools would give them. Feeling that an educated Christian womanhood was vital to the progress of the cause of Christ in Egypt, the mission had opened a hostel where the girls could live very simply and cheaply under super-

vision, do their own housework, and go to school at the local mission school. On its roof, the hostel was located—a sort of humble penthouse, consisting of a kitchen, a dining-living room, two dormitories and a bath, with terraces fore and aft. There was room, with crowding, for about sixteen girls.

It was of this group of children that Sitt Bista became matron and housemother. And it was no sinecure! The girls were often wild village children, with great lacks in their rearing at home, both in household arts and in matters of ethics—not to mention personal nicenesses. It fell to her to supervise and oversee their mental and spiritual development, as well as their household tasks. She must attend to the purchasing of supplies and keep accurate account of the number of flat loaves of bread to be charged to each separate girl's account when the bread man made his daily delivery.

All this she did so naturally and efficiently that we who worked with her often quite forgot that she was blind. Her sensitive fingers swept across the table top. "Girl! Ya Bahga! Aren't you on duty to keep this room clean this week? You haven't dusted! Hurry! It is almost time for school."

Or she was inspecting the labors of the kitchen squad — with both fingers and nose. And woe betide the careless child who left the plates greasy or did not dispose of the garbage! Or she was making her way alone across the roof to another "pent house," which was our residence, to turn in the day's bread account and food bills to the missionary in charge. This she did with an accuracy and competence which never ceased to amaze me, for she carried every item in her head with no written notes. Indeed, she seldom wrote anything.

The children were a lively lot. Not infrequently Sitt Bista berated them roundly, and to their benefit, for they knew she loved them and would spend many an hour in their behalf in wise and kindly counsel.

After church on a Sabbath morning it was a common sight to see her and her flock gathered in a shady corner of the terrace as she questioned child after child on the morning's sermon. Nor were all her services of this spiritual sort. When Waheeba could by no other means be cured of the persistent scalp disease commonly known as "Egyptian sore head," it was Bista who insisted that she be taken to the unsavory old hag who cured her in ancient Egyptian fashion, by the application of three successive caps of hot tar; and it was Bista who trudged the long way with us and who attended to all the business end of the treatment.

And so the years passed. She, to whom the light of day was unknown, brought the Light of the World to many. Into the lives of her charges in the hostel and her pupils in the homes she built a solid foundation of Bible knowledge, Christian zeal and upright conduct.

But make no mistake—she was no pallid weakling or saint. Her tongue could be sharp when necessary and her prejudices were sometimes as firm as her principles—which helped to make her unforgettable.

Then came her most severe trial and heaviest burden — a lingering, disabling illness which took from her the work she loved, and her livelihood, and chained her to her corner in the house of a relative in her native village in Upper Egypt, awaiting release.

Whether or not she still lives, I do not know. I never saw her in her years of illness. But I must believe that the staunchness of other days would not fail her; and that many, many with me, find her unforgettable.

NEWS FROM AFAR

The South Sudan

MRS. CHARLES E. JORDAN, Editor, Nasir, The South Sudan

CALL TO DEATH—CALL TO LIFE

Some people said the men just sat by the riverside and called to the crocodiles and they came out of the water and were killed. Others said they sang some strange ditty and the crocodiles came out—sort of Pied Pipers attracting them with their songs. Actually they thrummed some instrument that sounded in the water like another crocodile to the crocodiles and they also had lights with them on the riverside—it was these attracted them. They came out and were speared by the hunters and were skinned for commercial purposes. A fascinating business, that, with good results.

But oh, how much more thrilling when Christ calls to those who are His own and they answer Him and come to Him and find eternal life—not death. Recently there were several who were baptized in the Doleib Hill church—six young women, a young girl and two young men—nine in all. They heard His gentle call and wanted to learn of Him. How little they know Him yet but they eagerly sought this baptism to show before others their belief in Him. Maybe three of the group can read but the others are all illiterate and so cannot grow by reading His Word and meditating on it. How dependent they must be! And the six women are all soon to be married and will go off with their husbands to far-off villages where quite probably there will be no other Christians—only pagan practices on all sides. The young girl has been in the home of one of the elders since she was an infant but it won't be long now till she will be sent back to her own village for she is about 12 years old. How difficult it will be for her! One of the two young men finished four years of school at Doleib Hill and so can read. The other is illiterate.

He has called—they have come—may all these grow up in Him—let His Spirit work in their hearts and teach them His perfect Way.

Mary V. Ewing, R.N.

Pakistan and India

MRS. P. A. MILLER, Editor, Gujranwala, Punjab, Pakistan

A WEEK OF WITNESS BY A MISSIONARY SOCIETY

This special effort to bring the good news of Salvation to homes and villages and to hospitals is a part of the regular program of our Pakistani Church. It is usually held in late March or early April and some time of preparation is made ahead by holding prayer meetings and also the purchasing of books and portions of Scripture for sale by the teams going out. A committee prepares for transportation and another gets the forms ready for the reports by each team, while another lines up the women for certain days in teams of four of five who go by tonga to the more distant places, whereas many

Mrs. Miller, our faithful co-editor in Pakistan-India, will soon come home on furlough. The Mission has appointed Mrs. R. R. Stewart for this responsibility. We thank Mrs. Miller for her splendid cooperation. Likewise we welcome Mrs. Stewart, in anticipation of a similar happy relationship between co-editor and editor.

couples go out walking to nearby places. Another form of preparation during the Week of Witness is a noon prayer meeting when some 40 women come regularly to get inspiration and instruction regarding the special story to be told that day. Reports of the previous day's work is sometimes given then, but a whole meeting is devoted to hearing the reports after the week's work is finished.

This past Spring we had a great privilege of being well prepared by our dear Mrs. Mary Samuel by a demonstration of the presentation of that day's special story with a flannelgraph by Mrs. McBane to illustrate it. The fine points of the story as need special care when being given to non-Christian women were brought out—questions one would receive from them envisioned — real preparation to those going out that day.

One day Mrs. Samuel asked the women to pretend to be Muslim women and question her or raise objections to the teaching given that day, and it was met with a surprising and very lively response. Some of the quiet ones (who usually have little to contribute) heckled back and forth in good style and spirit. It revealed to me how much they all knew of the thinking and reactions of the non-Christians to the Christian message—how well fitted they are to give it out when they really have the joy of the Lord and His Spirit to impart spiritual truths. We value this work and continue to pray for the fruit of the seed sown. We hope to follow up the contacts throughout the year, especially in the two local hospitals where there is no regular witness. The experience of working together as a group of Christian women is tremendously valuable, and we trust the taste for this service and increasing ability may encourage us to be more faithful in obeying our Lord's command, "Ye shall be my witnesses."

(*Mrs. Paul A.*) *D. T. Miller*

THE LAND COLUMBUS LOVED

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to go on to high school and university, or nurses' training. There is great need for more such schools.

The workers and missionaries in the Dominican Republic feel that they are part of all the Evangelical churches of the world and are constantly saying to their North American friends, "Come and see." No tourist from any denomination should visit this land without contacting the missions and allowing them the privilege of showing the guest around.

On the east bank of the Ozama River, across from the city, a great lighthouse is under construction, a monument to Christopher Columbus and a gift of the nations. When completed this lighthouse will throw a light in the form of a cross against the night sky. But long before this structure was thought of, the Evangelical Church began bringing to the people of the Dominican Republic the true meaning of the empty cross, a meaning that has changed and is changing lives in all ages and among all classes of people; Christ, who needs no interpreter of Himself; Christ, the personal friend of man and Saviour of the world. The Christ, crucified and risen, is the message of all branches of the four-fold work under the Board for Christian Work in Santo Domingo—the land Columbus loved.

The North Sudan

MRS. RIED F. SHIELDS, Editor, Khartoum, Anglo-Egyptian Sudan

THANKS FOR A CAR!

We of the Omdurman Bible Women's Work praise the Lord for answered prayer in the form of the gift of a car. Our 1938 Ford had stood up over the many back roads and alleys of Omdurman for twelve years, but signs of age were beginning to appear (and be HEARD).

The new car, a British-made Humber, is a medium-sized car which carries six passengers—just what we need here in Omdurman.

The Ford V-8 did its work well. For twelve years, nine months a year, five days of the week she has taken the Bible Women to their work each morning and brought them back home at the end of the day's work, travelling between sixty and ninety miles a week.

A typical day takes us from the missionary's home, with one Bible Woman who lives in the compound, out the mile and a half to the home of the second Bible Woman, then on a few blocks to the home of the third Bible Woman where we all disembark for prayers. After prayers we take each Bible Woman to her first house of the day's work. The last one to get out is usually the teacher with whom the missionary is going to visit that day. The car is parked in the biggest spot of shade we can find (usually in the shade of an especially high wall) with the boy in

Two Omdurman Bible Women beside the car given by Dr. S. A. Fulton.

it to keep children from carrying away all unattached parts.

When the day's work is finished we go to the last house of the teachers' route to pick them up and take them home. Perhaps there is an afternoon class at the missionary's home or a far village or a committee meeting in Khartoum or Khartoum North, to each of these the faithful car must bring those who are concerned.

This car is a real blessing to our work, enabling us to reach far more people that we could reach on foot or by tram.

How we do thank the Lord for His care for us and for the opportunity of being able to give these women of the Sudan the Word of God. We thank Dr. Sam Fulton for his help to our work in the form of this car. *Aleta Matthews*

Egypt

MRS. W. J. SKELLIE, Editor, Assiut, Egypt

WORLD DAY OF PRAYER

The World Day of Prayer on February the 9th, 1951, was observed in the American College for Girls in Cairo during the regular morning chapel period in Dales Hall. Miss Jean Turnbull was the leader for that particular Friday and under her careful planning, a group of girls representing the seventeen different nationalities found in our student body this year, were seated with her on the platform. After a brief explanation concerning the significance of the day, eight of the girls in this selected group had charge of the service using the specially prepared World Day of Prayer program, the

Egyptian representative taking the leading part. Some of the girls had never before taken part in a worship service, but they did so, very creditably and with dignity. The whole service was impressive.

At least seven hours before women in the eastern part of our homeland had gathered for similar services, nearly 400 of our students with many staff members had united in this uplifting worship service joining with women of 92 nations to pray for lasting peace and a strengthening of the bonds of Christian unity.

(While only a small part of our one thousand students are not Egyptian, girls representing the following nationalities made up the group mentioned above: American, Armenian, Egyptian, Eritrean, Ethiopian, French, German, Greek, Indonesian, Iranian, Iraqian, Italian, Morrocan, Palestinian, Sudanese, Syrian and Transjordan.)

Sarah Meloy

Ethiopia

MRS. RUTH LOBAUGH WALKER, Editor, on furlough, Conoquenessing, Pa.

HER IMPERIAL HIGHNESS, PRINCESS TANANYE WURK, VISITS THE GIRLS' SCHOOL, ADDIS ABABA

"The Princess is coming! The Princess is coming!" flashed the news around the Girls' School, Addis Ababa. Such excitement, such anticipation, such preparation—and only two days in which to get ready for the great event!

Wednesday morning, October 31, 1951, long before the sun was up—actually about five o'clock—all the fifty-one boarders of the school were up and busy. Soon the floors were swept and scrubbed, furniture rearranged, and many things done. About seven o'clock the seventy day pupils began to come, for all were anxious to hustle into the green and white school uniforms, and everyone knew that there weren't enough to go around! What an early start we did have, for Her Imperial Highness was not expected until ten o'clock! Before the appointed hour, however, all the girls were lined up by size on either side of the driveway to welcome our distinguished guest, Princess Tananye Wurk, the only living daughter of His Imperial Majesty, Haile Selassie and Her Majesty, Empress Menan. How happy everyone was when the royal car came into view and drove up to the mission gate where the Ethiopian and American flags were flying. The girls bowed gracefully and low as the honored lady walked into the grounds.

First of all, Her Imperial Highness was shown about the school itself. She first looked at the splendid new playground which has recently been leveled. (It was made possible by a young teacher of our church at home, who sent the school a most generous gift from her very first pay check!) Next, Her Highness visited the classrooms where the children's art work was on display. (The materials for art work have been generously supplied for three consecutive years by a faithful young women's society in Philadelphia.) After the classrooms, we somehow had the courage even to show the good lady our crowded dormitories where the beds are so close that the only possible way to get into them is over the foot! The fact that the beds were double deckers seemed particularly to amuse and interest Her Royal Highness! From the dormitories, the Princess was escorted to the assembly rooms where the children were by this time gathered. A short program of songs, scripture recitations, musical numbers, and a skit was presented. One part of particular enjoyment was a performance by three little girls. They very effectively beat tambourines in rhythm to a phonograph record. A little play about an old woman going to market was especially well presented, too, by a group of older girls. Her Highness manifested her

Princess Tananye Wurk and Ruth Nichol. Teachers to left in background.

The small girls in the picture below are waiting for the coming of Princess Tananye Wurk to the American Mission Girls' School, October 31, 1951.

interest and pleasure in the whole program, and at the conclusion rose and expressed a few words of commendation.

After the program, tea was served in the missionary residence. One of the Ethiopian teachers poured, and four of the older girls assisted. Other guests included a Canadian lady who has been assisting in the school, an English lady who has also been helping, Mrs. Reihmer of our own mission, and all the Ethiopian teachers of the school. Her Highness was informal and friendly in her conversation and inquired about different phases of the school activities. She seemed gratified with the program carried on in the school for the education of the girls.

During the entire time, Her Imperial Majesty seemed unhurried, interested, and pleased. Everyone — teachers, girls, and even the workers on the mission compound — was thrilled, honored, and encouraged by the visit of Her Highness.

Ruth M. Nichol

President's Page

"FOR ME TO LIVE IS CHRIST"
Philippians 1:21

God has created each human being with a definite purpose and plan for his life. Across the centuries many have sought to discover the meaning of life and why we are in the world. The answer can be found only in the revelation of God and not in human wisdom.

In the wisdom of the world some of the most common motives for living are these: to gain financial success and material possessions, to seek pleasure, to live for social prestige or political power, or business prominence. All of these when they represent the aim of life are unworthy for thy minister to Self.

In a crowded restaurant in Hollywood a young woman was heard to say, "I would sell myself, body and soul, for a contract in the movies." Her companion, a much older woman, said, "You shouldn't make such extravagant statements." The girl replied, "But I am not exaggerating. I mean exactly what I say. There is nothing I would not do to get a chance in the movies." We shudder at such an impoverished outlook on life.

Where then do we turn to discover God's purpose for life and a worthy motive for living? Let us read a portion of the first chapter of Ephesians as translated by J. B. Phillips in his "Letters to Young Churches."

> *"Praise be to God for giving us every possible spiritual benefit in Christ! For consider what He has done—before the foundation of the world He chose us to become in Christ, His holy and blameless children living within His constant care. He planned, in His purpose of love, that we should be adopted as His own children through Jesus Christ—that we might learn to praise that glorious generosity of His which has made us welcome to the everlasting love He bears towards the Son. It is through the Son, at the cost of His own blood, that we are redeemed, freely forgiven through that full and generous grace which has overflowed into our lives and opened our eyes to the truth. For God has allowed us to know the secret of His Plan, and it is this: He purposes in His sovereign will that all human history shall be consummated in Christ, and that everything that exists in Heaven or earth shall find its perfection and fulfillment in Him. And here is the staggering thing—that in all which will one day belong to Him we have been promised a share . . ."*

In view of all that Christ has done for us, what better motive for living could we possibly choose than to live for Him? Paul expressed it in his words to the Philippians when he said, "For me to live is Christ!" He felt that he should honor Christ with utmost boldness by the way he lived. So ought we to live Christ in every circumstance of our daily lives, looking unto Him to know His will for us, and in all things allowing Him to have His way. There is no other way to real success in life and to lasting happiness. God grant that each of us may be able to say with Paul, "For me to live is Christ!"

Mrs. William H. Hughes, President, 1952 WGMS Convention

Editorials

EVERYBODY LOVES A STORY

The New Year brings a new adventure for *The Women's Missionary Magazine*—a Story-writing Contest!

All missionaries, men and women, active and retired, are invited to submit one story each, between September 1, 1951 and August 1, 1952, on the theme, *"The Most Unforgettable Character I've Met."* Permission to use this theme caption, made popular by the *Reader's Digest*, has been secured from that worthy magazine. The purpose of this contest is two-fold:

1. To preserve incidents in the lives of radiant Christians in our mission fields, nationals or missionaries. Otherwise some stories might remain forever unwritten and unknown or forgotten.

2. To provide for the readers of our Magazine good missionary stories for telling and retelling. We believe that "a story is like a canoe" which may glide into human consciousness bearing a cargo of precious thoughts where words could go in no other form. Who can estimate the impressions leading Christward that may be made upon an indifferent or antagonistic reader and listener? Who can estimate the influence upon all of us who have heard *The Story* over and over again, but can listen to it without emotion? Perchance the wonder and glory of Christ's vicarious suffering and triumph seen through the lives of those whom our missionaries are helping to hear it for the first time, may rekindle within us fresh ardor and zeal for our missionary work.

We have attempted to send a detailed sheet of Contest rules and suggestions to every foreign missionary whether active, furloughed, retired, or widowed, supported by the WGMS, and to every missionary couple serving under the Board of Foreign Missions. Should any who read this page have been inadvertently omitted, please write to your Magazine editor requesting a copy.

Of course we anticipate receiving many more stories than can appear in the Magazine during 1952. However, every story received before the deadline of August 1, 1952 will be considered by the judges in making "honorarium awards" of $25, $15, and $10, for first, second and third-place stories as adjudged winners at the close of 1952.

Even though the Magazine should be deluged with stories, we believe we can safely promise that *every* story received, will in whole or part, be used in some way in the Magazine even beyond 1952.

Read the first contest story, p. 282. Incidentally this story was the first one to reach the editor. However, date of receipt will not in any way establish priority of publication. Rather, stories will appear month by month so as to present a variety of mission lands and of content.

The contest is on! Please remember to send your "Most Unforgettable Character" story if you are a missionary. Please read them and tell them to others if you are not a missionary. Let us do all to God's glory, whether it be as a writer or as a reader.

WILL 1952 CONTAIN FOR YOU 366 GLORIOUS DAYS?

When year's end comes in 1952, and the year may be reviewed in retrospect, rather than viewed in anticipation, will we find that we have lived nobly in the sight of the Keeper of the Days, the Weeks, and the Months of the Year? To all who are helped by keeping before themselves high ideals we offer quotations and a challenge. The first is a poetical gift from Carol McAfee Morgan, who has also given to us the article, p. 271; the second is quoted, by permission, from Mary Lee Taylor's radio broadcast; the third is a challenge from the Executive Secretary-Treasurer of our Board of Administration.

QUIETED

I promise God I will not rush today;
That I will stay
My steps and walk, not run, along His hours;
That I will move with steadied tread
Throughout decisions, quieted
To hear Him say: "I am the way."
I promise God, today.

—Carol McAfee Morgan

RECIPE FOR HAPPINESS

"The secret of all happiness is giving. To someone who has hurt you, give forgiveness. To a child, give a good example. To older people, give kindness. And to everyone, charity and tolerance and understanding."

—From Mary Lee Taylor

FIFTEEN GREAT WEEKS OF EVANGELISM

Our United Presbyterian Church in America has entered what well may prove to be the most significant and fruitful time of the ninety-four years of her history. The period from January 1 to April 13, 1952—New Year's Day to Easter—has been denoted in the Plan Book for 1951-52 as "Fifteen Great Weeks of Evangelism." They mark the closing of the four-year program of the United Evangelistic Crusade. They promise a glorious victory for that great Movement. The way is open for the first time for the Church to give her primary and undivided attention to her first business, that of soul winning and of a more efficient shepherding of those within her fellowship. Every one of these 104 days will be precious time to be used fruitfully. They call for the evangelistic heart, for the dedication of all groups and organizations within the congregation to this greatest of all tasks, for the use of every worthy method and technique of Evangelism, and for an all-out endeavor enlisting the entire membership of the Church. The women wil be found doing their part in the particular areas in which they can best serve. Underneath and girding the whole endeavor will be united prayer.

There are so many still without Christ in the communities in which our United Presbyterian Church serves. The Holy Spirit would have everyone of us a witness. We may expect that He will use the word of the gospel which we proclaim in real conversions. We may be confident that the Church wil be built up both in spiritual life and in numbers, and these will be indeed "Fifteen Great Weeks of Evangelism." Whether or not they prove to be all of that depends on us.

Albert E. Kelly, United Evangelistic Crusade

HOW WILL WGMS CHANGES AFFECT YOUR SOCIETY?

On the recommendation of the Board of Directors, the 1951 WGMS Convention adopted several important changes in organization and financial procedure which will become effective on January 1, 1952, along with the change in the church year. For the exact wording of these actions and an explanation of them, read pages 36 and 37 of the September *Women's Missionary Magazine.*

Official notice of these changes has been given to every unit of the WGMS in a recent letter sent by the Board to society presidents or superintendents. It contains the following information as to how each of these changes will affect your society. This information does not apply to the annual reports for 1951, which should be completed on the old basis, according to the instructions accompanying the report blanks.

Reapportionment of Missionary Offerings

1. Formerly you designated your regular missionary offerings to seven departments of work: Foreign, Home, Negro, Indian, Parsonage, Benevolence, and Temperance. This year you will designate them to only two purposes: Foreign Missions and American Missions. The American Mission Fund will be used to finance the work of the Mountain and Presbyterial (formerly Home), Negro, and Indian departments. Thus, you will be contributing to American Missions in the same way that you have always contributed to Foreign Missions, that is, without naming the field in which your money is to be spent.

You will no longer designate amounts to Parsonage work, Benevolence, or Temperance and Reform. Neither will you be asked to make a voluntary contribution to the Isaiah 41:6 Fund (to assist smaller presbyterials in sending delegates to the annual convention). The Parsonage department hereafter will operate on a revolving loan fund which will not be built up by offerings from societies. The Temperance department and the Benevolence department (which henceforth will include the Isaiah 41:6 Fund) will suffer no curtailment in their work but will receive their total support from the Thank Offering, in which they have shared in the past as their needs warranted. The Thank Offering will continue to be distributed by the Board to the various phases of WGMS work according to their needs.

Most of you have in the past designated part of your regular offerings to the support of one or more individual missionaries in home or foreign fields. These designations should be continued as before. But the contributions to Foreign Salaries will be considered as part of the Foreign Mission Fund and will be reported as a subdivision of it. Likewise, contributions to American Salaries will be part of the American Mission Fund. These items will appear on the annual report blank as follows:

Foreign Missions:		
Foreign General	$.....	
Foreign Salaries	.....	
Total		$.....
American Missions:		
American General	$.....	
American Salaries	.....	
Total		$.....

Divide your regular missionary offerings between Foreign Missions and American Missions in whatever proportion your society chooses. In addition to what you have customarily given to these two causes, you should also channel to them the total you previously gave to Parsonage, Benevolence, Temperance, and Isaiah. At the end of each year, be sure to forward to your presbyterial treasurer *all* your missionary offerings (except cents). There is no reason to carry a balance into the next year. This money should be put to work for Christ immediately.

No change will be required in the secretaries of your society. The same secretaries will be needed as before.

Realignment of Young Women's Societies

2. The action of the Convention concerning organizational departments affects primarily Young Women's societies.

If yours is a Young Women's society, a majority of whose members are twenty-one years of age and over, you will become a Women's society as of January 1, 1952. This does *not* mean that you must necessarily merge with another Women's society in your church or combine funds with it. You may retain your identity as a society but will simply report henceforth to the Women's department. You may wish to change your name, if that is necessary to distinguish your society from another Women's society in your church. There is no limit to the number of Women's societies in a single church.

If your society has been listed as a teen-age group under the Young Women's department, it will now belong to the new Teen-Age department and report to it.

The Young Women's Special Fund as such will be discontinued, and the work it supported will be carried on from general funds. Therefore, if your Young Women's society becomes a Women's society, you should designate to Foreign Missions and American Missions the money you have been giving through the Young Women's Special Fund. If yours is a Teen-Age group, you will be asked to contribute to the new Teen-Age Special Fund, the objects of which will be announced on the Teen-Age page in the Magazine.

Increases in WGMS Expense Fees

3. The Convention voted that, beginning January 1, 1952, Women's societies increase their contributions to the WGMS Expense Fund to twenty cents a member a year. The Board of Directors recently authorized comparable increases from the other age groups. Teen-Age societies will pay a WGMS Expense fee of ten cents a member and Junior societies will be assessed one dollar a society. These increases will still fall far short of covering the entire administrative expenses of the WGMS. Each presbyterial will be responsible for making payment from the presbyterial contingent fund for any of its societies that is delinquent.

Watch the pages of the Magazine for further details and answers to questions that may be asked. The cooperation and help of every member of the WGMS is needed in order that the work may proceed with a minimum of confusion and disturbance.

Edith L. McBane, Recording Secretary of Board of Directors

(*Keep this article for future reference.*)

TWO NEW MEMBERS OF WOMEN'S BOARD

Two new members have recently been elected by the Board of Directors of the Women's General Missionary Society and have signified their willingness to accept the responsibilities which membership entails. Both have had experience as officers of Monongahela Presbyterial.

Mrs. James T. Vorhis is a graduate of Muskingum College in New Concord, Ohio. Her husband, the Reverend James T. Vorhis, D.D., resigned his pastorate at Coraopolis, Pa., a few months ago to become business manager of Pittsburgh-Xenia Theological Seminary. They have three daughters—Dorothy J., who is now Mrs. W. W. Hutchison, wife of the pastor of the Third church, St. Louis; Edith M., who is in her third year as a short-term teacher in the American College for Girls in Cairo, Egypt; and Mildred R., a senior at Muskingum. As a pastor's wife, Mrs. Vorhis has had wide experience in different forms of church work. She has taught Sabbath School, leadership training, and Vacation Bible School classes, sponsored youth groups, Junior and Teen-Age missionary societies, and served as president of various missionary societies. She is the retiring Prayer Group Secretary of Monongahela Presbyterial.

Mrs. R. D. Greenaway is a member of the First church, Wilkinsburg, Pa., where her husband is an elder. For the past fifteen years she has been superintendent of the Junior missionary society in her own church. That she is vitally interested in the children of the church is evident from the fact that, in addition, she teaches a class in the Primary department of the Sabbath School and assists in the Youth Club. She served for four years as Junior Secretary of Monongahela Presbyterial.

Mrs. Greenaway will become Business Manager of the *Junior Missionary Magazine* beginning January 1, 1952. She succeeds Mrs. John H. Gerstner, Jr., who is relinquishing this position after one year's service. Mrs. Gerstner, who was named Young Women's Secretary last summer, will from now on devote her attention exclusively to the new Teen-Age department. All subscriptions for the Junior Magazine should hereafter be addressed to Mrs. R. D. Greenaway, 1721 Montier Street, Pittsburgh 21, Pa.

Mrs. Vorhis's assignment on the Board has not yet been decided.

Edith L. McBane, Recording Secretary of Board of Directors

HONOR ROLL

Delegates to the 1952 WGMS Convention
Detroit, Michigan—June 9-12, 1952

Presbyterial	*Date*	*Secretary Reporting*
11. Argyle	October 31, 1951	Mrs. John E. Robertson
12. Vermont	November 2, 1951	Mrs. Richard D. Sargent
13. Oregon	November 5, 1951	Mrs. Howard Foster
14. New York	November 7, 1951	Mrs. Ralph Scott
15. Tennessee	November 9, 1951	Mrs. A. C. Peoples
16. Cedar Rapids	November 18, 1951	Mrs. Harold Young

Mrs. Grant B. Gibson, Convention Secretary

Time to order your 1952 PROGRAM CALENDARS while the supply lasts! Ten cents each, plus postage. Send order, prepaid, to Magazine Treasurer.

Thank Offering

MRS. THOMAS H. NEWCOMB, Secretary
904 Publication Bldg., 209 Ninth Street, Pittsburgh 22, Pa.

LIFE DIRECTORS
$300.00 Each

1951 THANK OFFERING

5. Mrs. W. L. Hankey, New Kensington, Pa. By a friend.
6. Mrs. Robert W. Mulholland, Youngstown, Ohio. By Mr. and Mrs. Earl M. Blair.
7. Mrs. Matthew A. Curry, East Liverpool, Ohio. By Dr. and Mrs. James D. Brown.
8. Mrs. Anna W. Lamon, Cynwyd, Pa. By a friend (Philadelphia Presbytl.)
9. In Memory of Mrs. Elsie R. Young. By a friend in Bala Cynwyd, Pa. (Phila. Presbytl.)
10. Mrs. Thomas F. Baker, Pittsburgh, Pa. By Mrs. Marjorie Kirkland.

MEMORIAL THANK OFFERING
$100.00 Each

3. In Memory of Mrs. Anna McIntosh. By her daughters: Miss May McIntosh and Mrs. C. C. Johnston, Turtle Creek, Pa.
4. In Memory of her mother, Mrs. Sarah Saults. By Mrs. Emma Smith, Clarion, Iowa.
5. In Memory of Mrs. H. C. Pickel. By her daughter, Pittsburgh, Pa. (Allegheny Presbytl.)
6. In Memory of Mrs. August Miller. By her family in Unity, Pa. (Westmoreland Presbytl.)
7. In Memory of Mrs. E. H. Thompson. By friends in the W.M.S., Wallace Memorial U.P. Church, Washington, D.C.
8. In Memory of Mrs. T. Harvey Cleland. By a friend, Springfield, Pa. (Phila. Presbytl.)
9. In Memory of Mrs. Elsie R. Young. By a friend in Bala-Cynwyd, Pa. (Phila. Presbtl.)
10. In Memory of Mr. John I. Franz. By Mada Franz, Philadelphia, Pa.
11. In Memory of Robert W. Seaton. By his sister, Eva B. Seaton, Butler, Pa.
12. In Memory of Mrs. S. L. Louden. By her family. (Monongahela Presbytl.)
13. In Memory of Mrs. R. E. English. By her niece, Mrs. Roberta Louden Grubbs, Oakmont, Pa.
14. In Memory of Mrs. James Anderson. By friends in the Oakmont Missionary Society.
15. In Memory of Mrs. George E. Hawes. By her daughter (Monongahela Presbytl.)

SENIOR LIFE MEMBERS
$25.00 Each

74. Mrs. Jane Ann Gaston, East Liverpool, Ohio. By Mr. and Mrs. Carl W. Gaston.
75. Mrs. Robert Pennycook, Pittsburgh, Pa. By members of the W.M.S., Seventh U. P. Church.
76. Miss Ella Berlick, Canton, Ohio. By her friends.
77. Mrs. Laura S. Cooper, Tacoma, Wash. By friends in the Tacoma Missionary Society.
78. Mrs. Harry Grubbs, Mars, Pa. By members of Warrendale W.M.S.
79. Mrs. W. C. Schutte, Kansas City, Kansas. By her aunt, Mrs. Sidney Ball.
80. Mrs. J. Wilbur Curry, Manhattan, Kansas. By friends in the Anna M. Reed Missionary Society of Manhattan.
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82. Miss Beatrice Thomson, Bovina Center, N. Y. By two friends.
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85. Mrs. John Vries, South Kortright, N.Y. By a friend.
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88. Mrs. Mary Kenney, Nampa, Idaho. By a friend.
89. Mrs. Ralph Patterson, Tobias, Nebr. By Lulu Patterson.
90. Mrs. Marian F. Weaver, Nampa, Idaho. By Norma Weaver.
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92. Miss Jeannette Gordon, Aurora, Ill. By her aunt, Mrs. John Boyle.
93. Mrs. Marjorie Herriott, Harvard, Ill. By Mrs. Ben McCleery.
94. Mrs. Sara Jane Thurov, Sugar Grove, Ill. By her aunt, Miss Helen D. Graham.
95. Mrs. Bessie Gilbert, Somonauk, Ill. By friends in the W.M.S.
96. Miss Dess Jones, Gary, Indiana. By her sister, Mrs. Howard Nelson.
97. Mrs. Homer Coapstick, East Chicago, Indiana. By her mother, Mrs. Ed. Spaulding.
98. Mrs. Frederick Corban, Gary, Indiana. By Mrs. C. L. Corban.
99. Mrs. Emmett Kelewae, Pittsburgh, Pa. By friends in the Indiana Harbor, W.M.S.

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101. Mrs. Ida Leibert, Evans City, Pa. By her daughter, Mrs. Erla Heberling.
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103. Mrs. Ethel Newbanks, Kirkwood, Ill. By members of the Kirkwood W.M.S.
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108. Mrs. Kay McGlathery, Pittsburgh, Pa. By her husband.
109. Mrs. Mary Nolin, Pittsburgh, Pa. By friends.
110. Miss Thelma Hill, Pittsburgh, Pa. By friends.
111. Mrs. George McLain, Biggsville, Ill. By a friend.
112. Mrs. Lulu McMillan, Stronghurst, Ill. By a friend.
113. Mrs. Bonita Waddell, Monmouth, Ill. By a friend.
114. Miss Janet Hogue, Pittsburgh, Pa. By her aunt, Miss Lela Hogue.
115. Miss Martha Sisley, Assiut, Egypt.
116. Mrs. George Calder, New Kensington, Pa.
117. Mrs. E. J. Kellerman, Murrysville, Pa.
118. Mrs. A. J. Lawrence, New Kensington, Pa. By a friend.
119. Mrs. D. A. Courson, New Kensington, Pa. By Mrs. Charles Ellis.
120. Mrs. W. C. McAllister, New Kensington, Pa. By Mrs. W. L. Hankey.
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125. Mrs. Frances Middlemiss, Lisbon, N. Y. By her sister, Mrs. Marion Thompson.
126. Mrs. George Paradis, Albany, N. Y. By her Associate Officers.
127. Mrs. Clara Snowden, Albany, N. Y. By friends in the Park U.P. Missionary Society.
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133. Mrs. Susanna Potter, Harrisville, Pa. By the Sara Cochran Bible Class.
134. C. G. A. Steinheiser, Butler, Pa. By self.
135. Mrs. H. N. Hennon, Slippery Rock, Pa. By her husband.
136. Mrs. J. Edgar Snyder, Forestville, Pa. By her sisters: Mrs. C. W. Johnson and Mrs. Samuel McDonald.
137. Margaret L. Montgomery, Grove City, Pa. By her parents, Mr. and Mrs. Merle Montgomery.
138. Miss Jennie Philpott—In Memoriam. By her sister Eletha Philpott, Grove City, Pa.
139. Edna Dunwoody, Harrisville, Pa. By a friend.
140. Mrs. Louther F. Stevens, Pittsburgh, Pa. By a friend.
141. Mrs. Mary Moore, Emsworth, Pa. By members of the Emsworth W.M.S.
142. Mrs. Esther Dickson, Emsworth, Pa. By her sister, Mrs. Robert Bruce, and friends in the W.M.S.
143. Miss Grace C. Richards, Glenfield, Pa. By her mother, Mrs. E. P. Richards.
144. Mrs. Edward Ela, Pittsburgh, Pa. By a friend.
145. Miss May Bell, Pittsburgh, Pa. By her sister.
146. Mrs. Anna Voelker, Pittsburgh, Pa. By friends.
147. Mrs. Clara S. Grubbs, Sewickley, Pa. By her husband, Harold McK. Grubbs.
148. Mrs. Robert D. Lloyd, Homestead Park, Pa. By Mrs. W. B. Glover.
149. Mrs. Robert Peterson, New Castle, Pa. By Mrs. Chester Wahl.
150. Mrs. Carl Keefer, Pittsburgh, Pa. By Mrs. Addison Leitch.
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152. Mrs. Maggie Hunter, Gibsonia, Pa. By friends in Deer Creek W.M.S.
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155. Mrs. Sadie Rea Bingham, Pittsburgh, Pa. By a friend.
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181. Mrs. Hans Hanson, Goldfield, Iowa. By Alta French, in memory of her mother.
182. Mrs. Jennie Bjorsen, Goldfield, Iowa, By Mrs. May Rasmussen.
183. Mrs. Edna Ruka, Garner, Iowa. By her husband, Howard Ruka.
184. Mrs. Ruth Henry, Clarion, Iowa. By friends in the Clarion W.M.S.
185. Mrs. Alice McCrory Birzetis, Chicago, Ill. By her husband.
186. Miss Lois E. Henderson, Traer, Iowa. By her mother, Mrs. Will Henderson and her sister, Miss Agnes Henderson.
187. Mrs. E. A. Mitchell, Reinbeck, Iowa. By her husband.
188. Mrs. John Haspels, Boyden, Iowa.
189. Mrs. Martha E. Wilson, Waterloo, Iowa. By a friend.
190. Mrs. Elaine Martens, Reinbeck, Iowa. By Mrs. J. Albert Martens, Grundy Center, Iowa.
191. Mrs. George Moore, Albia, Iowa. By Mrs. Ralph Moore, Grundy Center, Ia.
192. Mrs. Ward French, Reinbeck, Iowa. By Meredith Palmer.
193. Mrs. C. J. Schuler, Telluride, Colo. By Mrs. Charles Lambert.
194. Mrs. Marguerite Ballard, Telluride, Colo. By Mrs. Reuben Stroh.
195. Mrs. Carlton F. O'Neill, Kenmore, N. Y. By her daughter, Karen F. O'Neill.
196 Mrs. R. R. Phillippe, Pittsburgh, Pa. By friends.
197. Mrs. S. H. Scholes, Pittsburgh, Pa. By friends.
198. Mrs. J. H. Thomas, Pittsburgh, Pa. By friends.
199. Mrs. J. B. Rossi, Pittsburgh, Pa. By herself.
200. Mrs. Robert J. Malone—In Memoriam. By Mrs. Ralph S. Adams, Pittsburgh.
201. Mrs. A. Lois Scott Richards, Warren, Ohio (first Junior Life Member in Union Church.) By her father and mother, Mr. and Mrs. William H. Scott.
202. Ada Margaret Hutchison, Claysville, Pa. By Mr. and Mrs. G. Virgil Hutchison.
203. Mrs. Anna Mays, McKees Rocks, Pa. By Mr. and Mrs. Martin M. Clever.
204. Mrs. Thomas McCoy, McKees Rocks, Pa. By the Loyal Daughters Bible Class.
205. Mrs. Elizabeth Williams, McKees Rocks, Pa. By Willing Workers Class.
206. Thelma Cenis, McDonald, Pa. By Mrs. E. L. Ralston and daughter, Miss Margaret Ralston.
207. Mrs. Albert G. Sappie, McDonald, Pa. By the Willing Workers Class of Iron's Memorial French U. P. Church.
208. Mrs. R. S. Moss, Pittsburgh, Pa. By her sister, Mrs. Rebecca W. Atkinson.
209. Mrs. W. E. McCrory, Pittsburgh, Pa. By Mrs. S. A. Taylor.
210. Miss Flora C. Fleming, member of Bellevue U. P. Church. By Mr. and Mrs. Milton Bates.
211. Mrs. Margaret Hartner, McKees Rocks, Pa. By a friend.
212. Evard P. Best, Jr., McKees Rocks, Pa. By his mother, Mrs. Evard P. Best, Sr.
213. Mrs. Jean Copeland Basnett, Kenmore, N. Y. By Janet W. Wilson.
214. Mrs. Ross W. Porter, Pittsburgh, Pa. By Janet W. Wilson.
215. Mrs. Alex. V. Gilliland, Bellevue, Pa. By Mr. and Mrs. Robert Gilliland.
216. Mrs. James Boa, Rennersdale, Pa. By her family.
217. Elizabeth G. Drinko, South Euclid, Ohio. By her mother, Mrs. Jas. G. Gibson.
218. Mrs. P. E. Spicker—In Memoriam. By a friend in Rennerdale, W.M.S.
219. Mrs. Richard D. Greenaway, Pittsburgh, Pa. By a friend in Women's Evening Missionary Society of 1st Wilkinsburg.

220. Mrs. August Bondy, McDonald, Pa. By her husband.
221. Margaret Patterson, Sturgeon, Pa. By her sister, Marie Patterson.
222. Mrs. Leonard Wirtz, McDonald, Pa. By these friends: Myrtle Moore, Nell Donaldson, Blanch and Ruby Smith and Erma Van Keuran.
223. Miss Mary Scott, Pittsburgh, Pa. By Mrs. C. H. Duff.
224. Mrs. Fred Hohman, Sewickley, Pa. By friends in Mt. Nebo Missionary Society.
225. Mrs. Fred Beaufort, Cheswick, Pa. By a friend.
226. Mrs. Evelyn Brick, Cheswick, Pa. By a friend.
227. Miss Joanne Deiss, Pittsburgh, Pa. By Miss Mary J. Glover.
228. Mrs. Nellie Heintz, Pittsburgh, Pa. By her husband.
229. Mrs. Ruth Deiss, Pittsburgh, Pa. By a friend.
230. Mrs. Lenora Myers, Bellevue, Pa. By Miss Anna M. Wolff.
231. Miss Edna May Schieritz, Bellevue, Pa. By Mrs. Martha Glover.
232. Mrs. Eleanora Stewart, Bellevue, Pa. By Miss Alma Seiling and Mrs. Elizabeth Neason.
233. Mrs. C. V. Conley, Allison Park, Pa. By a friend.
234. Mrs. William C. Pfund, Glenshaw, Pa. By a friend.
235. Mrs. Ruth S. Riethmuller, Glenshaw, Fa. By her mother, Mrs. Anna B. Scott.
236. Mrs. George E. Leslie, Allison Park, Pa. By a friend.
237. Mrs. David M. Maxwell, Glenshaw, Pa. By a friend.
238. Mrs. J. P. Barbor, Sewickley, Pa. By Mrs. George McMaster.
239. Mrs. Roger D. Galey, Sewickley, Pa. By Mrs. Bruce Bacon.
240. Mrs. J. E. Holsing, Sewickley, Pa. By her husband.
241. Miss Sarah Woods, Sewickley, Pa. By her mother, Mrs. Thomas Woods.
242. Mrs. Laura Collier—In Memoriam. By her daughter, Mrs. Edna Fryer, Cheswick, Pa.
243. Mrs. D. Edgar Morrison—In Memoriam. By her husband, Pittsburgh, Pa.
244. Mrs. Grace English, Pittsburgh, Pa. By friends in Emsworth Mission Guild.
245. Mrs. William Allison, Pittsburgh, Pa. By Mrs. James McKain, Sr.
246. Mrs. Edward Brethauer, Pittsburgh, Pa. By Mrs. Elizabeth Luchsinger.
247. Mrs. William Daiss, Pittsburgh, Pa. By Suzanne Maury.
248. Mrs. Jean Lois Hemingway, Fort Lauderdale, Fla. By Mrs. Delmas Gice.
249. Mrs. Squire Mair, Allison Park, Pa. By Mrs. Delmas Gice.
250. Mrs. Erma Pfund, Glenshaw, Pa. By a friend.
251. Mrs. Myrtle Sheriff, Pittsburgh, Pa. By Mrs. Marguerite Holl and Grace Taylor—friends.
252. Mrs. William T. Whitelock, Avalon, Pa. By Miss Maud Bratchell.
253. Mrs. Emma Michaels, Pittsburgh, Pa. By Mr. and Mrs. W. T. Campbell.
254. Mrs. Norbert Batty, Pittsburgh, Pa. By Mr. and Mrs. W. T. Campbell.
255. Mrs. Helen Neal, Pittsburgh, Pa. By Miss Ruth Rotzler.
256. Miss Dorothy McMillan, Pittsburgh, Pa. By a friend.
257. Mrs. Pearl Price, Berkeley, Calif. By a friend.
258. Mrs. Blanch Valdez, San Francisco, Calif. By friends in Stewart Memorial W.M.S.
259. Mrs. Julia Ross, Colma, Calif. By friends in Stewart Memorial W.M.S.
260. Mrs. Helen Batchelor, San Francisco, Calif. By friends in Stewart Memorial W.M.S.
261. Mrs. J. W. Slaven, Fresno, Calif. By a friend.
262. Miss Anna Christensen, Fresno, Calif. By a friend.
263. Mrs. Ruth Dixon, San Francisco, Calif. By friends in Jeanette Alter Society, of the Stewart Memorial Church.
264. Mrs. Virginia Wigton, San Francisco, Cal. By friends in Jeanette Alter Society.
265. Miss Marie I. Wilson, San Francisco, Calif. By friends in Jeanette Alter Society of the Stewart Memorial Church.
266. Mrs. Rose Mannion, San Francisco, Calif. By Mrs. Violet Reichle and Mrs. Florence Nelson.
267. Mrs. E. L. Kime, San Francisco, Calif. By Mrs. Ida Dugan and Mrs. Flora Fisher.
268. Mrs. Andrew Y. Wu, San Francisco, Calif. By Miss Mary Watson.
269. Mrs. Edna G. Steele, San Francisco, Calif. By Miss Sally Sahati and Mrs. Lena Sigafus.
270. Mrs. Elizabeth Barber, Caruthers, Calif. By her husband, John C. Barber.
271. Mrs. Pauline Nix, Fowler, Calif. By Mr. and Mrs. Marion T. Fullerton.
272. Mrs. Frank J. Frost, Oakland, Calif. By a friend.
273. Mrs. Herbert A. Jensen, Oakland, Calif. By a friend.
274. Mrs. Lloyd O. Gaut, Oakland, Calif. By Mr. and Mrs. George Gernhardt.
275. Mrs. Jessie Wilkins, Fowler, Calif. By Elizabeth Miller.

276. Mrs. Grace Armstrong, Fowler, Calif. By Mrs. E. E. Esterbrook.
277. Mrs. Z. L. Bloom, Oakland, Calif. By a friend.
278. Mrs. Edith Davis. Fowler, Calif. By Mr. and Mrs. J. C. Long.
279. Mrs. Esther Wing, Oakland, Calif. By a friend.
280. Mrs. Julian Ownbey, Oakland, Calif. By a friend.
281. Mrs. Elmer Ayres, Linwood, N. Y. By her mother, Mrs. John Phillips.
282. Mrs. Herbert J. Cutler, Sr., Buffalo, By friends in North Park Women's Association.
283. Mrs. Helen Lincoln, Kenmore, N. Y. By friends in North Park Women's Association.
284. Mrs. Frank J. New, Buffalo, N. Y. By Mrs. Nicholas A. Hegedus.
285. Mrs. Glenn A. Frosdick, Buffalo, N .Y. By Mr. Glenn A. Frosdick.
286. Mrs. George W. Smith, Buffalo, N. Y. By friends in Group No. 1, North Park Women's Association.
287. Mrs. Earle P. Forrester, Buffalo, N. Y. By the North Park Sabbath School.
288. Miss Norma Pearson, Buffalo, N. Y. By North Park Sabbath School.
289. Mrs. Edith Mayle, Niagara Falls, N. Y. By Mrs. W. B. McFarland.
290. Mrs. Charles S. Nichols, Mumford, N. Y. By Mrs. John H. Frey.
291. Mrs. W. Robert Sheldon, Mumford, N. Y. By her mother.
292. Mrs. Charlotte Hammond, Kenmore, N. Y. By friends in Deerhurst Women's Association.
293. Mrs. Harry W. Ashburn, Kenmore, N. Y. By friends.
294. Miss Ethel I. Beckett, Buffalo, N. Y. By a friend.
295. Mrs. James Wagner, Kenmore, N. Y. By Mr. James Wagner.
296. Mrs. John Vanderweel, Buffalo, N. Y. By her daughter, Mrs. Robert Abrams and son, Mr. Donald Vanderweel in memory of daughter, Mrs. Eleanor Oliver.
297. Mrs. Walter F. Bouley, Buffalo, N. Y. By her husband and four sons.
298. Miss Nellie Thompson, Stewartstown, Pa.
299. Miss Anna M. Haldeman, Mifflin, Pa. By a loved one.
300. Mrs. Esther Haldeman Brower, Mifflin, Pa. By a loved one.
301. Miss Thelma Close, Lewistown, Pa. By Rev. and Mrs. E. I. Watkins.
302. Mrs. Pearl Yeater, Lewistown, Pa. By Mrs. Esther Rowles.
303. Mrs. Esther Russell, Lewistown, Pa. By members of the Missionary Society.
304. Miss Esther Barr, Huntingdon, Pa.
305. Mrs. John W. Johnston, Needmore, Pa. By the Kendall Aunts.
306. In memory of their fathers: Mr. Charles E. Milliken and Mr. Aquilla R. Meminger, By Mr. and Mrs. Roy H. Milliken, Honey Grove, Pa.
307. Miss Edna Howe, Hubbard, Ohio. By a friend.
308. Mrs. Arthur H. Johnstone, Pittsburgh, Pa. By her parents, Mr. and Mrs. H. T. Borton, University Heights, O.
309. Mrs. Willis Richey, Northfield, Ohio. By a friend.
310. Mrs. Johanna Nielson, Northfield, Ohio. By a friend.
311. Mrs. Stanley Plevney, Northfield, Ohio. By a friend.
312. Mrs. Agnes Johnston, Cleveland, Ohio. By Mrs. John Harper and family.
313. Mrs. Mable Everett, Cleveland, Ohio. By members of the W.M.S of Second U. P. Church.
314. Mrs. A. C. Angle, East Palestine, Ohio. By Mrs. Margaret Quay.
315. Mrs. Robert Rowe, East Palestine, Ohio. By Mrs. Jay Lowry.
316. Mrs. B. C. Hollister, Cleveland, Ohio. By a friend.
317. Mrs. Robert R. Douglass, Struthers, Ohio. By her daughter, Mrs. Dixson.

WORSHIP SERVICE

(*Continued from Page* 276)

Anoint them prophets!
Make their ears attent
To Thy divinest speech; their hearts awake
To human need; their lips make eloquent
To gird the right and every evil break.

Anoint them priests!
Strong intercessors, Lord!
Anoint them with the Spirit of Thy Son;
Theirs not a jeweled crown, a blood-stained sword:
Theirs, by sweet love, for Christ a kingdom won.

Make them apostles!
Heralds of Thy cross,
Forth may they go to tell all realms Thy grace:
Inspired of Thee, may they count all but loss,
And stand at last with joy before Thy face.

Denis Wortman

Women's Department

MRS. WALTER C. BRETHAUER, Secretary
511 Wabana St., Pittsburgh 14, Pa.

The revised Standard of Efficiency for Women's Societies appears below. Its purpose is to encourage efficiency in Kingdom work and to show how this can be accomplished.

You may secure free copies of the Standard of Efficiency by writing to the Literature Department.

STANDARD OF EFFICIENCY
Women's Societies

OBJECTIVE: Every woman who is a member of the congregation enrolled as an active member of the missionary society.

I.

a—A membership equal to that of previous year ---------- 5%
b—An increase in membership over that of previous year---------- 5%

II.

a—Sponsoring a Junior Missionary Society ---------- 5%
b—Sponsoring a Teen-Age Missionary Society ---------- 5%
Sponsoring means assistance through leadership or financial aid from the contingent fund.

III.

a—Use of *Prayer Cycle* in prayer group or in monthly missionary society meetings, or in both---------- 5%
b—A *Prayer Cycle* secured for or by each member for daily use-------- 5%

IV.

a—Contributions to Foreign and American General Mission Funds------- 5%
b—An increase in the total contribution to Foreign and American General Mission Funds over that of previous year ---------- 5%

V.

a—A definite share in a Foreign Missionary's salary ---------- 5%
b—A definite share in an American Missionary's salary ---------- 5%

VI.

a—Missionary contributions sent to Presbyterial Treasurer at least quarterly ---------- 5%
b—WGMS Expense Fee and Presbyterial Expense Fee paid by the date established by the Presbyterial--- 5%

VII.

a—A Thank Offering equal to that of previous year ---------- 5%
b—An increase in Thank Offering over that of previous year---------- 5%
Thank Offering includes Life Memberships, Life Directorships and Memorial Gifts as well as the regular Thank Offering.

VIII.

a—Tithing stressed ---------- 5%
b—Stewardship literature distributed-- 5%

IX.

a—Annual reports sent in to reach the Presbyterial Women's Secretary by January 10 ---------- 5%
b—A gain in the number of subscriptions to the *Women's Missionary Magazine* or a *Magazine* in every home in the society---------- 5%

X.

a—Use of the yearly program as outlined in the *Magazine* or the study of United Presbyterian Mission work ---------- 7%
b—Temperance stressed and temperance literature distributed--------- 3%

* * *

In striving to attain the highest possible rating in efficiency it should never be forgotten that one hundred per cent is not the chief aim in view: the real aim is the advancement of Christ's Kingdom through the most devoted and efficient service members can give.

The Teens

MRS. JOHN H. GERSTNER, JR., Secretary, R.R. 1, Ligonier, Pa.

DEVOTIONS. A Maiden Prays.

Scripture Reading: Luke 1:46-55.

Devotional Thought: The Hebrew word used to describe Mary the Mother of our Lord is "alma" and means "young maiden." Since it was the common practice for the Jews of that day to betroth daughters in their teens, we may assume that Mary was a young mother.

Abraham Kuyper in his *Women of the New Testament* warns us, "We may not, in reacting against the Roman and Greek Catholic over-emphasis of her glory, judge wrongly about her. . . . She was truly the most blessed among women. The unique favor which was granted her was that she might be the Mother of our Lord, that the Son of God took His human form from her flesh and blood, and that it was her privilege to drink love from His holy eyes during the many years in which He, still unknown to the world, was a child in her home. . . Through the centuries the true Church has conceded to her the name, Mother of God."

Prayer Cycle: 31st Day.

STUDY OF SOUTH AMERICA

RELIGIONS OF S. A.

The Old Paganism. Richard Halliburton in his book "New Worlds to Conquer" tells of the Well of Death located in the heart of Yucatan. Five hundred years ago the Mayas sacrificed virgin brides and their attendant warriors to Yum-Chac, their god of rain, during seasons of drought. The little bride dressed in her wedding garments would be hurled far out into the abyss. Waving his sword her Mayan warrior would plunge after her. That stories of this Mayan ceremony are not fictitious have been proved by nearly a hundred skeletons of delicate girls and strong men that have been dredged out in excavating.

Among the Aztec Indians it has been said that at one religious ceremony alone sometimes as many as 20,000 lives were sacrificed.

The New Paganism. In the 16th century when the Spanish peoples settled in South America they brought with them the Roman Catholic religion and masses of Indians were baptized and forced into a religion whose meaning was little understood. Underneath, the Indian heart did not change. New idols were added to the old. For many the Virgin Mary is just another idol. Mrs. Robert Lanning was telling me of a visit she made with her family to Chichicastenango, Guatemala, where the Indians wave their incense first before their old Mayan gods, then walk up the front steps, barred to the white race, and into the church, to continue their worship to the Virgin Mary.

The New Paganism is a perverted Roman Catholicism. But this study does give us also an opportunity to study the important differences between the Protestant and the Roman Catholic Churches. Let us notice just a few differences.

ON THE BIBLE

The *Protestant Church* teaches that the Bible contains all revealed truth. We sometimes call the Bible our *Paper Pope*. Each person studies and interprets the Word of God for himself. He consults pastors and other specialists in the field, but decides in the end for himself what each verse means.

The *Roman Catholic Church* teaches that the Bible contains revealed truth, but not all of it. Some revealed truth is found outside the Bible in traditions. And when the Pope speaks officially on some subject, his interpretation becomes the truth which must be accepted by all

Roman Catholics. It becomes as true as any Bible statement.

ON THE VIRGIN MARY

The Protestant Church teaches that Mary was a virgin mother, but human, sinful even as we.

The Roman Catholic Church teaches that Mary was a virgin mother, but also that she was born sinless, and that after death she was received bodily into heaven, even as was our Lord. Perhaps you remember it was just last year that the Pope added this "Dogma of the Assumption of the Virgin" to the other additions.

May I speak a word of caution. If any of your teen-agers are dating Roman Catholic friends, before that friendship slips into the serious stage, I would urge you to read a pamphlet, *To Sign or Not to Sign.* (Available at the U.P. Book Store, 10¢ a copy). It is a fair and honest statement of the contract you will be required to sign if you marry a Roman Catholic. It should make you Stop, Look and Listen!

* * *

The Social Hour. A game. Copying the TV Show which selects statements from the current newspapers and then challenges the panel of experts to tell the name of the author of the statement, have news statements dealing especially with South America or one of our own mission fields. If no one in the group knows the answer then make each pay a forfeit of a penny. Use the forfeits to build up your contingent fund.

* * *

THE TEEN TATTLER

Joanne and Johnny Stormont, Ligonier teen-agers, attended the International Audio-Visual Education Conference at Green Lake, Wisconsin, last summer and were able to see previews on many current church films. They recommend the following: *Wings to the Word.* Black and White. 31 minutes: Story of a young missionary in Brazil and how modern

(*Continued on Page* 304)

STANDARD OF EFFICIENCY
Teen-Age Societies

I.

a—A membership equal to that of previous year ---------- 5%
b—An increase in membership over that of previous year ---------- 10%

II.

a—Missions stressed in monthly programs ---------- 5%
b—Teen-Age Special stressed in monthly programs ---------- 5%

III.

a—Use of *Prayer Cycle* in prayer group or in monthly missionary society meetings, or in both ---------- 5%
b—A *Prayer Cycle* secured for or by each member for daily use ---------- 5%

IV.

a—Contributions to Foreign and American General Mission Funds ---------- 5%
b—An increase in the total contribution to Foreign and American General Mission Funds over that of previous year ---------- 5%

V.

a—A Thank Offering equal to that of previous year ---------- 5%
b—An increase in Thank Offering over that of previous year ---------- 5%

VI.

a—A contribution to the Teen-Age Special ---------- 10%
b—WGMS Expense Fee and Presbyterial Expense Fee paid by date established by the Presbyterial ---------- 5%

VII.

Tithing stressed and stewardship literature distributed ---------- 5%

VIII.

Temperance stressed and temperance literature distributed ---------- 5%

IX.

Annual reports sent to reach the Presbyterial Teen-Age Secretary by January 10 ---------- 5%

X.

a—Circulation of missionary literature—leaflets, books, etc.—during the year ---------- 5%
b—Use of yearly program as outlined in *The Women's Missionary Magazine* or the study of United Presbyterian mission work ---------- 10%

The Juniors

MRS. CHARLES W. FULTON, Secretary,
455 Forest Ave., Bellevue, Pittsburgh 2, Pa.

STANDARD OF EFFICIENCY
For Junior Societies

I.

a—A membership equal to that of previous year ---------- 10%
b—An increase of membership over that of previous year---------- 10%

II.

a—Bible Memory Work---------- 15%
b—Use of Prayer Cycle in meetings---- 5%

III.

a—Use of a Foreign Mission Study--10%
b—Use of an American Mission Study--10%

IV.

a—At least one club (10 copies) of Junior Missionary Magazines in the society ---------- 10%
b—A Junior Missionary Magazine in the home of every member of the Junior Missionary Society ---------- 10%

V.

a—Contributions to Foreign and American General Mission Funds-------- 5%
b—Contribution to the Junior Special-- 5%
c—New Junior Life Members-------- 5%
d—An increase in the total contribution over that of previous year-------- 5%

100%

SAVING THE CHILDREN

Miss Evelyn M. McKelvey, R.N., tells of two emergencies they had at Memorial Hospital, Sialkot, one Sabbath day:

"At 1:40 last Sabbath just as Betty Turner and I were about to go out the door headed for home and food, here came the doorman to say a child had fallen 25 feet off the roof while he was flying his kite. He was unconscious and bleeding from the right ear — skull fracture but no other bones broken. Dr. had had a chance to go home to eat, so came right over. While she was in the process of looking the child over, treating shock, preparatory to doing his dressing, suddenly a mother appeared all out of breath with her two-year-old, blue-black and lifeless, pulse just flickering. He had swallowed kerosene oil. I left the fracture to Betty and Doctor and grabbed the baby to start washing out his stomach. Meanwhile, we had to send for nurses from the wards to help hold the fracture and do artificial respiration on the baby, as the regular operating room nurses were flying around getting injections of stimulants for one and sedation for the other.

"Before Betty and I finally got off to our noon meal at 3:30 p.m. the fracture was sleeping quietly, and the kerosene-oil baby was turning pink, starting to perspire, and was breathing on his own, though still with difficulty. After two hours I returned to do some more stomach washing and the returns were no longer oily; also the baby was moving and drinking water, and recognized his mother. I didn't think he'd make it when I first grabbed him from his mother.

"For once the native brought the patient straight to us without trying several medicine men first, and that is the only thing outside of prayer that saved him. He has gone home all right. The fracture, too, is conscious since yesterday and seems to be going to be all right mentally."

THE TEENS

(*Continued from Page* 303)

transportation is used to overcome barriers of time and space. *To Every Creature.* Color. 48 minutes. Portrays the need for missionary service in the Latin American jungles. Also shows the use of the airplane in the mission work. You may want to use one.

Cedar Creek and the surrounding mountains. Nurses' Home at the left; the hospital on the hill at the right.

Mountain & Presbyterial Missions

MRS. EDGAR B. MURDOCH, Secretary, 4 Wilmont Ave., Washington, Pa.

NEW WORK UNDERTAKEN BY THE WOMEN'S BOARD

The Mountain work of the Home Mission Department, which from the beginning has been confined to the work at Frenchburg and Ezel, Kentucky, has now been extended by the Board by taking on new work at Cedar Creek, Tennessee.

For a number of years the American Board had a school there with a school building and boys' and girls' dormitories in addition to the church. The church is still under the Board's care but several years ago the school was turned over to the County and later the dormitories came into possession of the State. The girls' dormitory, a large airy building situated on a knoll, was converted into a hospital for tubercular patients by the State and the boys' dormitory into a home for nurses.

Recently a very fine tuberculosis hospital was built and equipped by the State at Knoxville, Tennessee, and the patients at Cedar Creek removed to it. Almost all the furniture and equipment of the old hospital were left behind. The people of Cedar Creek and Zion saw an opportunity here for a much needed general hospital, as there was none nearer than Greeneville fifteen miles distant. The communities being largely United Presbyterian, and rather isolated by mountains and unpaved roads, hoped that this property, originally developed by the American Board, might again come under denominational management rather than being secured by outside interests and converted to some other purpose. They sought help from the Women's Board, appealing to it to take over the hospital and conduct it as a part of our Mountain work.

The Board considered the request and was convinced that this was a call to new service where the interests of our church might be advanced, and investigated the situation. The State desired that a hospital should be continued there so after several months of negotiations it agreed to rent the building and contents on very liberal terms if the Board would conduct a general hospital there. The terms were accepted and the lease became effective on October first.

During October the Secretary of Mountain work and the Treasurer of the Board inspected the property and plan for the opening of this new work. They were pleased with the amount of furnishing it contained. Almost all the rooms are completely furnished as well as the doctor's office and the receiving office. Some good equipment such as X-ray and sterilizer, were also left for us.

We plan to open only the first floor at present. It will be made ready as soon as possible. Walls and floors will be painted, necessary disinfection taken care of and the whole floor put in order to receive patients in the bright attractive rooms. Bed linens will be needed. Societies wishing to have a share in starting this new hospital can be assured that sheets and pillow cases will be most acceptable.

A Mountain Scene near Frenchburg, Kentucky.

It would be impossible to open the hospital without a Registered Nurse in residence and this gave us grave concern for a time. Fortunately this problem has been solved as a nurse who had been a supervisor in the former hospital, learning of the new project, expressed a desire to return and help open the hospital. Mrs. Lydia M. Hart, R.N., at present a supervisor in a hospital in Lake Worth, Florida, has made application and been elected by the Board to be the resident supervisor. She will be assisted for the present by experienced local aides who served with her in the old hospital.

We are glad to have been able to retain the services of Mr. and Mrs. Elbert Collins who were with the other hospital. Mr. Collins is the efficient caretaker in charge of maintenance of buildings and grounds. The condition of the building and surroundings shows his ability. Mrs. Collins is the dietitian. One meal in the big, bright dining room, with windows filled with blooming plants, left no doubt of her ability. They are fine Christian people whom we are glad to have among our personnel.

No date has been set for the opening of the hospital but it will be some weeks before it can be in readiness.

NEW SUPERVISOR FOR JANE COOK HOSPITAL

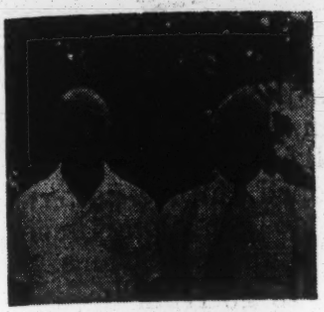
Miss Mary Olive Cochran, R.N., the acting supervisor of the hospital for the past year, has tendered her resignation to become effective January 1, 1951. Miss Cochran has been a member of the staff for about four years and in her faithful work has rendered a great service to the hospital. She is resigning now to seek a position nearer her home so she may be near her father, who is in declining health. The Board appreciates her years of service and wishes her success and happiness in her future work.

We have been fortunate in securing a successor to Miss Cochran. Miss Elizabeth McConnell, R.N., recently of our India Mission, has consented to become the new supervisor of the hospital. Miss McConnell served for some years on the foreign field and was connected with the Taxila Hospital in India. She will be a fine addition to the staff and an efficient supervisor. She has been taking several courses at Temple University in Philadelphia and was offered a position on the staff of one of the hospitals there but has chosen to continue her missionary career, so refused the proffered position to accept this service in the home field. We will welcome Miss McConnell to her position in the Jane Cook Hospital.

Negro Missions

MRS. G. VIRGIL HUTCHISON, Secretary, Imperial, Pa.

The New Year is time for both checking up and for making plans. It is also a time to look back to pleasant memories of past seasons. Perhaps the pictures on this page will help you visualize some friends from Alabama as we saw them last summer.



Mr. A. C. Peoples and Mr. N. D. Williams.

We found Mr. N. D. Williams, Superintendent of Miller's Ferry, and Mr. A. C. Peoples, Superintendent of Camden Academy, in a moment of relaxation. Mr. Williams spent his adult life as teacher, counsellor, and friend in Wilcox County. God called Mr. Williams to his rest in June, but he lives on in the many lives he touched and inspired to higher Christian endeavor. Mr. Peoples is one of his pupils who has proved very successful as a teacher and administrator at the mission in Camden.

And meet dimpled little Benjamin Carver Ridgeway with his mother. He is the son of Mr. and Mrs. B. T. Ridgeway. Mr. Ridgeway now heads the Miller's Ferry Mission and Mrs. Ridgeway teaches in the elementary school there. Benny thinks he should attend school too!

One hot evening Walter Woods rode a gray mule through the Miller's Ferry campus as he brought the cows. He is a young Negro boy looking forward to lights or shadows. Which will he find? That largely depends on the United Presbyterian Church and its support of our churches and schools in Alabama. Our work there is far from finished. We are counting on you. Can these underprivileged children also rely on your Christian interest?

Our song has filled the twilight
And our hope has heralded the dawn.

—Margaret Walker

Benjamin Carver Ridgeway and his mother, Mrs. Laura Ridgeway

Walter Woods riding on his mule, driving home the cows at Miller's Ferry.

Indian Missions

MRS. RUSSELL K. MONTGOMERY, Secretary,
9 Pocono Drive, Pittsburgh 20, Pa.

(Excerpts from *This Is the Indian* by Earle F. Dexter)

A STUDY IN CONTRASTS

"The white man often reminds me of a summer thunder shower coming over the plains," said an Indian. "There's a big cloud, a lot of dust stirred up, much noise, everything in a hurry for a few minutes, and then things quiet down again and we go back to what we were doing."

This same Indian said to white missionaries, "If you want to get close to the heart of an Indian, you'd better come on horseback, in a wagon, or on foot. Take some time to sit down and get acquainted. All this time he is sizing you up before he opens up to you."

Again, "When you white men sit down to decide something, you do it very quick, before we can figure what it's all about. But afterward, your heart may be sorry, and you may have to change it all, because you were in too much of a hurry. When an Indian decides something, he takes a long time to think it over from every side. When he does make up his mind his heart is glad because the matter is settled and he doesn't have to do it all over again."

Successful missionaries among Indians are those who are capable of adjusting their lives to what Indians themselves often describe as "Indian time." A reservation graduate of a government school in speaking of his days there said, "The clock was always my worst enemy, always telling me to 'hurry, hurry, hurry!' "

ALL INDIANS ARE NOT ALIKE

There are actually more differences between tribes of Indians than there are between the Indians and the whites. There may be similar facial characteristics yet wide cultural differences. There is no such thing as *the* Indian, even though we use that term very often. The people have adapted themselves to their environment and developed culture patterns to enable them to get along under their respective living conditions.

For an Indian to go from the simple life of the reservations to the hurry and roar of modern city life is a tremendous jump. In fact, it is a long jump for any rural person, either Indian or white, to land suddenly in a great city. In such great and unforeseen shifts in manner of life as the Indians are having to make in these times they need sympathetic friends who understand what they must be prepared to meet.

INDIAN LIFE TODAY

Indian Americans live in two worlds: one, of isolation and tribalism; the other, modern American life. Here is one Indian living, in a pueblo, the traditional sheltered life of past centuries; there, working in Kansas City, is a young, alert, Indian college graduate.

Some Indians have lost the rugged beauty that once characterized their lives. In Oklahoma, for example, some of the Indians have become merely a part of the drab rural existence of the countryside. They live much like the struggling farmers who are their neighbors.

Many Indians in every part of this country, however, have held on to the best of the traditions. There is the colorful native weaving, pottery, and basketry of the Southwest. The famous Sun Dance time is now the occasion of the great gathering of

Christians in the Dakotas. The Pimas, Papagos, and Navajos use the camp meeting for Christian ingathering.

Many Indians are forging ahead with their white neighbors to build better communities and to establish themselves in the nation's life. Churches have grown up where Indians and whites are sharing leadership; Indians are proving their ability to be successful business men and women, both among their own people and in towns and cities. They are taking their places in the professional ranks, government, and the arts, and are also adopting best of modern methods of farming and stock-raising.

Indian citizens have much to contribute to a better day for America. Their traditions have t a u g h t the young men and women that they should seek the welfare of their people, not personal glory. Love of home and family and loyalty to parents are marks of Indian life. Appreciation of beauty, music, and nature is a part of the Indian's heritage. A deep emotional life under masterful discipline and control, patience, quiet determination, and high courage in time of danger are traits of Indian character. These virtues are also marks of Christian personality, and Indians are strengthened and their contribution to America increased as they find new purpose and resources for living in their devotion to the Christian faith.

HARNESSING THE POWER

(*Continued from Page* 279)

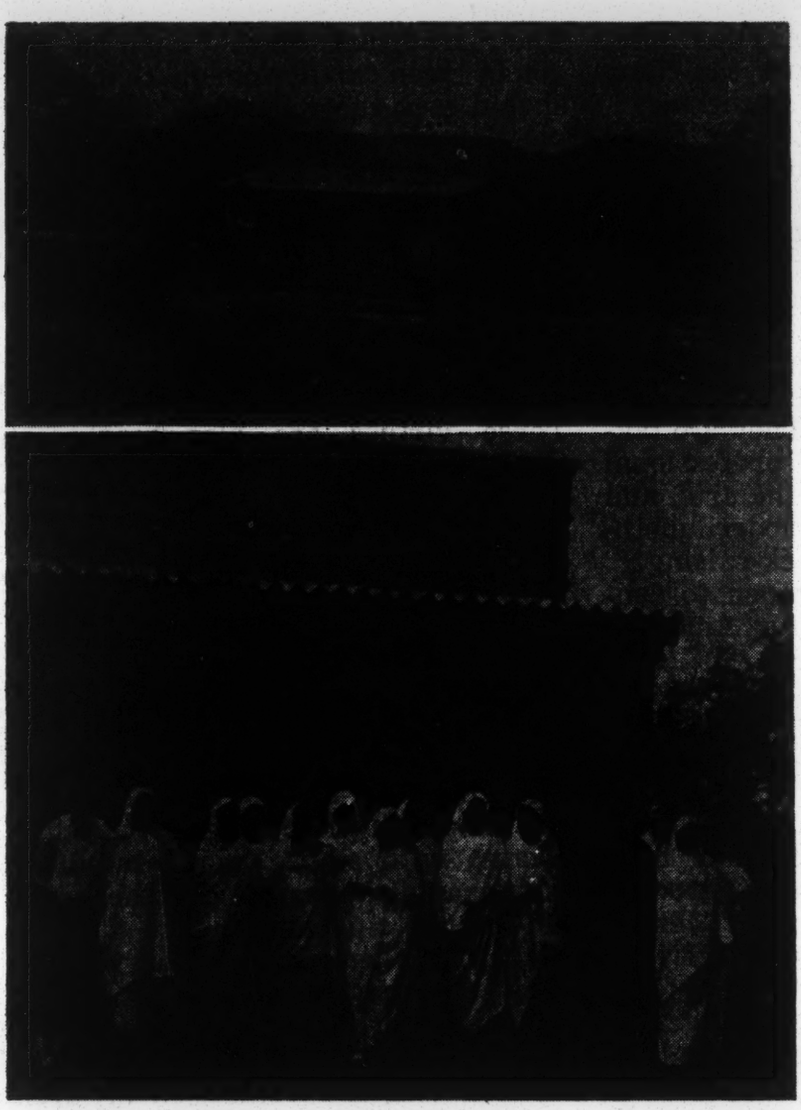
of world leaders: "Lord, may this man be hungry for Thee. Remove the control of Satan that he may hear Thee." As we wait at the grocery counter, we breathe the name "Jesus" and the name of a tempted friend who comes to mind just then; we hold Christ and the person together for a moment. And remember, it is God who prompts the prayer in us in the first place so we know it will be heard.

But one such flash prayer will not bring the victory. It may take hundreds of them. Let us remember with Dr. Laubach that when you fill a swamp with stones, many hundreds of stones disappear under the water before one appears on the surface, but all of them are necessary. So it may take many prayers of intercession before results are seen. But the ultimate victory is sure as we through prayer drive the enemy from the contested territory, as through intercessory prayer we harness the power of God to bring His world back to Him!

EXPLORING IN ADEN

(*Continued from Page* 281)

guard, the distrustful faces we had seen, the fortress-like villages all suggested evil. Soon the evil broke through the screen of serenity. On Christmas Eve, a week after our return to Aden, a British Protectorate officer was ambushed in those great mountains we had left behind only a few steps from the little house where we had lived. An Arab stabbed him with his curved knife intending to kill. In the fight that followed four men were killed and several badly wounded including the British officer. A missionary doctor left his family that Christmas Eve and drove most of the night to reach the injured men. How wild and fascinating and treacherous is Arabia. How cautiously and fearfully and irresistibly she opens her doors a crack to the Light. Like all besmirched with sin she fears the Light, but though it causes shame and despair for a moment it bears healing and Life; and there have been some even in these closed mountains who have found it.



House built for Miss Frances Turk, R.N., El Obeid, North Sudan. Notice the screened-in veranda.

Foreign Missions

MRS. ARTHUR B. McBRIDE,
Secretary,
847 Thorn Street,
Sewickley, Pa.

Miss Frances Turk, R.N., North Sudan, with native women who attended a meeting in her home. Mary S. Galloway at right rear. (See her article in November Missionary Magazine, p. 183.)

WITH HEART EXPECTANT

Lo, the New Year! With heart expectant greet it,
Past mercies point to blessing yet in store:
I would remember all my Father's leading;
Oh! eager soul of mine run not before,
Trust Him to open, day by day, each door.

—Martha S. Clingan

AT HOME IN EL OBEID

It is with a real thrill that I tell you I am settled in my nice new home here in the city of El Obeid; enclosed are snaps of the house, as well as of a group of our women students on a sewing day. For a house-warming I had a group of twenty-two women in for a cup of tea. Actually my bed on the screened-in veranda, as well as the settee there, groaned with the load of women; there were ten on the bed, six on the settee, others on chairs and a couple of small girls on the rug on the floor. When the picture was taken there were only fourteen willing to be included, the others were afraid of what their husbands would say.

The house is tiny, but it is clean. It is not set in the middle of the market place where I had lived and where I felt the disapproving eyes of the passing merchants as they watched me come and go, wondering why a woman should be alone! Here on the Mission compound, we are out of town and yet not so far as to

make it difficult to get to town. The picture was taken from the roof of the Rev. W. M. Galloway's home. Already I have three trees and a few flowers planted, which use the waste water from my house. When grass is available I hope to have the roofs covered with a nice thick layer of it, which is done on good homes here and makes much difference in the temperature of the place.

On Sabbath morning we don't dash off so early in the morning, so I have the Galloways over for breakfast in my cozy little kitchen. I have my dinners with them, and have the use of their refrigerator.

Daily we are thankful for God's goodness and care. We rejoice especially that one of Mr. Galloway's club boys is improved. I found this Dinka boy sitting up gasping for air, and upon touching his body, I found he had a high fever. I crushed aspirin, dissolved it in water and gave him sips while we waited for a taxi to take him to the hospital, sponging him the time. Before I realized it I was surrounded by his enormous black friends, who wanted to help, some tried administering their own tribal remedies like blowing breath into the fellow and calling to the spirits to please not be angry with him. He proved to have a severe case of malaria, but soon responded to injections of quinine at the hospital. We then reminded the crowd that this is the place of God and that it is through Jesus that we find all our help. After they were quieted we were able to pray to the Great Physician that He be pleased to honor His name among us by healing this man. Do you wonder that we are thankful for his recovery?

Frances Turk, R.N.

OMDURMAN, THE SUDAN

To report on the progress of literature work, I now have the beginnings of a bookmobile. With books bought from specials given to me by some of you when I was home, plus some from my own library and some given to me, I have about 75 books and pamphlets to be used by pastors and other Christian workers who can read English.

The Bookmobile won't be able to reach out into the out-stations, because distance here is too great. But I hope to visit these places occasionally and can take books with me by train. I hope I may work out a system of rotation of groups of books in these places farther away. I expect to find use in these out-stations for Arabic books that I've been getting organized. If the present ideas work out and seem worthy of extending, a bookmobile of a little different order may be worked out.

The work in the homes is progressing well, with the two teachers' schedules getting well filled. The work of preparing for afternoon meetings has taken a good deal of time. The meeting has been held at the house here, at which sewing has been taught. The girls know crochet, many know Sudanese embroidery, but only a few are interested in cutting out garments and very few can be interested in knitting. They were clamoring for work to take home that they can do and bring back to receive pay. I decided to give them work to do, but at the weekly meeting under supervision. That means preparing linen for them to put on the frames for doing Sudanese embroidery. Helen Tetley has already been a big help in this. We hope to sell the finished tea-cloths, place mats, towels, etc., and make enough for the expenses of these meetings where we have the chance to give the girls Christian teaching. *E. Verna Pillow*

EZBEKIEH SCHOOL FOR GIRLS, CAIRO, EGYPT

Lois Ellifritz keeps us well informed of the doings at the school where she is a short-term teacher; her letters are interesting, newsy and very well written. The enrollment is over 400 and 40 girls are in the

boarding school. "There is never a dull moment with that many around, there is always something happening.

"My schedule is as usual a very full one. I have all the secondary grammar and composition, S I and S II conversation, S II and S III reading and Bible, plus E III, E IV and E V history and E V literature (the S means secondary and the E is for European, that special division where all the work is done in English). I teach 41 hours a week, 45-minute classes do not make too long a day; I have four free periods a week. The government has re-organized the secondary system, narrowing it down to four years instead of five; this was done because secondary education for boys is only four years and both sexes are now to be considered equal. It is unfortunate for the girls, for whereas the boys take only required subjects, the girls have homemaking, singing, sewing, drill.

"I fell heir to other duties, among them the leadership of the secondary girls in Christian Endeavor. This week we are planning a round table discussion on Christian uses of money (in preparation for Thank Offering). I went through a stack of 'Christian Union Heralds' for Hazel Anderson's C. E. topics which would be applicable for girls here. Let us continue to pray that this and other messages may fall on fertile ground."

BITS OF NEWS

The new booklet on "Pioneering for Christ in The Sudan" has been written by Miss Una Coie of Gedaref. A chapter of the booklet was prepared by Miss Aulora R. McIntyre, a co-worker; the whole 48-page book is a fine history of the work and the various workers who have labored there. You will be repaid by reading this book and feel that you can understand better the trials and heartaches, the joys and satisfactions of our missionaries.

This is the third booklet in a series prepared by the Literature Department; "An Epic of Egypt" by Mrs. John P. White, and "Witnessing in the Punjab" by Agnes L. Ballantyne have been presented to our readers. The fourth one on Ethiopia is in the making. With these records and the Handbook, every reader should have a good understanding and knowledge of our Missions and so be able to follow the work with prayer and interest.

This series of booklets is a necessity for every missionary woman, and may be ordered from the Literature Department, 904 Publication Building, Pittsburgh 22, Pa.

* * *

Miss Dorothy Rankin tells: "There is much of good to report from Doleib Hill in spite of our great sense of loss with the death of Dr. Heasty and the leaving of Mrs. Heasty to go to Cairo, Egypt. Dr. Heasty had completed the translation of Mark, Luke, John and Acts and I think that Matthew is ready for the Bible Society. Ephesians through Revelation are yet to do. Mrs. Heasty left a flourishing class of women who come daily for reading and Bible."

* * *

Mrs. Nessie F. Pollock tells of acquiring a baby on top of their other duties! "The mother died in childbirth and the family brought them the baby, a little skeleton weighing two kilos (4 and 2/5 pounds), although he was two months old. I thought surely he would die and made arrangements for them to bury him. He wailed constantly the first week, unless his mouth was filled. The baby gained a whole kilo in six days and is, at 3 months and 1 week, a little over 10 pounds in weight. He is now a healthy boy, and his appetite is ravenous."

* * *

GIRLS' BOARDING SCHOOL, TANTA, EGYPT

"We are indeed busy! The school is full. We now have 102 boarders and are expecting two or three more. We also have a good enrollment in

the day school. There is the usual quota of poor children who cannot afford to pay any fees, and whom we can't turn away because there are so few places for Christians to go and receive Christian training.

"In school and outside we are surrounded with problems and uncertainties, as well as much encouragement. So I hope that you will remember us in prayer, for our own resources are very inadequate.

"Miss Grether has gone on furlough," continues Miss Mary C. Thompson, now in charge of the school, "and we have no one to replace her, so we are doing our very best." Miss Thompson states the need of a short-termer for English and with ability to play the piano and teach the Bible, for next year. Here is an opportunity for a young woman with enthusiasm, ability and what it takes to serve in a girls' school.

Miss Mary V. Ewing, R.N., of Doleib Hill, South Sudan, is attending a six months' course under The Frontier Nursing Service, Wendover, Leslie County, Kentucky. This is a Graduate School of Midwifery, and such a course will be most helpful for Miss Ewing, as she serves without a doctor at the clinic.

Miss Jean Maxwell, M.N., of Nasir, South Sudan, will attend Biblical Seminary in New York for the second semester's study. Miss Maxwell will take an intensive Bible course, and phonetics under Miss Esther Cummings which will greatly help her in language study.

* * *

Miss Mildred M. Cooke, R.N., of Ottawa, Ontario, Canada, arrived at Assiut Hospital in good time. You will recall that Miss Cooke had taught eight years in a school in Assiut before she went to China, where she served two years when that door closed. Miss Helen R. Brownlee, R.N., Superintendent of Nurses in Assiut Hospital, tells of her arrival in mid-October. "Miss Cooke arrived a week ago, and she has gotten to work. It seems too good to be true to have someone who knows Arabic, the people and the work, and who can fit in so wonderfully from the first day."

* * *

You will want to send to the Literature Department for a copy of: "The Challenge of Literacy in Pakistan and India," a newly-prepared booklet by Miss Laura R. MacLachlan of our Sialkot Mission. Miss McLachlan has been on furlough at the home of her parents in Atkinson, Nebraska, but will be at work in the Sheikhupura District when she returns to the field. While the doors are still open, let us make the most of the opportunity for a literacy program.

* * *

Miss Ruth M. Williamson of Tanta, Egypt, started immediately into her work upon her return from America. She writes: "We in our school have so many children this year, 103 in the boarding department, more than we have ever had. Since Miss Wright is in Minia, I just moved over to her place. We have 88 children there which is more than any year this term. I have a good class of four students in Kindergarten training."

QILA SHEIKHUPURA, PUNJAB

We had a fine District Bible School; some braved the mud and water after a heavy rain. We had 109 in our Bible classes to begin with and later 216 were enrolled, with an average daily attendance of 163. The women met in my small office (the overflow out on the porch), 25 or 30 each morning for a 6:00 A.M. Prayer Meeting; one morning about 60 came. The men met in the tent. The people bring their own bedding, food supplies and cooking utensils; wood for the fire is provided. The committee could not get enough beds, so many had to sleep on the ground, but there was not a word of complaint, but throughout

the week there was a wonderful spirit and fellowship.

We have a fine Junior Missionary Society with 43 members. They sent Rs.10 to the Pakistan and Foreign Bible Society for printing a page of the new Sindhi Bible.

Betsy Fleming

W-H-Y ?

I want a question answered by the young people of America. If they are not wise enough, perhaps someone a little older might help. When I was home in 1947-48 it seemed to me that more young people were being educated than ever before. There was talk, of course, about the great shortage of teachers. It must be great among the United Presbyterians especially. The shortage seems to date from 1950 at least.

Just pick up a *Women's Missionary Magazine* and look at the list of Foreign Missionaries supported by WGMS. The last one to be sent out that is in school work in India or Pakistan came twenty-one years ago. Has the United Presbyterian Church not had one consecrated Christian teacher in all that time that wanted to come out to help in Pakistan or India? Just look down the list. Lois Boyd came in 1919. Willa Ramsey and Jean Black came in 1921. Vida Graham is listed in 1922 but she was out as a short termer before that time. Margaret Murdoch and Ruth Ardrey came in 1924. I came in 1925 and Eva Hewitt came in 1930. Many of you cannot remember back that far!

There have not been many since 1930 in other lines that have answered the call. I just counted them up. Four are in evangelistic work, four are nurses and two are secretaries that have come since that. But there is not one single teacher! Can you tell me *why?*

I shall just let you figure out about what age we all are. One more term is the longest any of us will have before we retire. Some are on their last term now. Are there no well-trained United Presbyterians who have had a little teaching experience to hear that call given so long ago, "Whom shall I send"? Pakistan is changing. We need some vigorous youth to take the burden that has been carried for twenty-one to thirty-two years by these few.

We can promise you more work than you will ever get done, loyal staffs that you will grow to love, a day more varied than you will find off the Mission field, more differences to be settled among individuals than you ever dreamed of, a few bothersome diseases that may temporarily take your pep, but a chance to witness for Christ to many by word and deed, young people to train for leaders for Christ, and a chance to work with Christ Who gives strength, wisdom, joy, and praise according to the needs of the day. *Why* do *you* not come? *M. Evelyn Cathcart,*

American Mission, Girls' Normal and High School, Sialkot, Pakistan

WGMS SHORT-TERM MISSIONARIES

EGYPT

Mrs. Don Armstrong, 1951	Tanta
Miss Elizabeth A. Baumgartner, 1949	Tanta
Miss Mildred M. Cooke, R.N., 1951	Assiut
Miss Lois R. Ellifritz, 1950	Cairo
Miss R. Venie Evans, R.N., 1951	Assiut
Miss Margaret Gettemy, 1949	Tanta
Miss E. Marion Greenleese, 1951	Assiut
Miss Dorothy E. Hagman, 1951	Cairo
Miss Louisa G. Hines, R.N., 1949	Tanta
Miss Elizabeth Hopkins, 1949	Cairo
Miss Rosella M. Hutchison, M.N., 1951	Tanta
Miss Helen V. Kirkness, R.N., 1947	Tanta
Miss Nell J. Kling, 1951	Assiut
Miss Mattie Mae Klingaman, 1949	Cairo
Miss Lida E. Knight, 1951	Assiut
Miss Joan Murdock, R.N., 1949	Assiut
Mrs. May L. Podbreger, R.N., 1949	Tanta
Miss Ruth N. Purdy, 1949	Assiut
Miss Martha E. Sisley, 1951	Assiut
Miss M. Patricia Trimble, 1951	Assiut
Miss Edith M. Vorhis, 1949	Cairo

ANGLO-EGYPTIAN SUDAN—NORTH

Miss Mary Anna Bode, 1950	Khartoum North
Miss Beverly J. Day, 1950	Athara
Miss Marian C. Davidson, R.N., 1950	Khartoum North

NOTE: In addressing these short-termers please remember to put "c/o American Mission" with each foreign address.

Literature Department

MRS. WALTER H. HOLT, Secretary, 209 Ninth St., Pittsburgh 22, Pa.

PRAYER CYCLE

The 1952 *Prayer Cycle* is now available and while essentially the same, there are a few desirable changes, the most helpful of which is the indication of the particular Board of the Church under which each missionary serves. A new use of the Home Mission pages is suggested namely that they be used as a directory of valuable speaking talent available to those living near these areas. You can't start the New Year with an old *Prayer Cycle!* Get this new book with the old price, 10¢ each.

LATIN AMERICA

Latin America Study—See October *Magazine,* Literature and Junior Department pages for review of adult, youth and junior study books; November issue, Literature page for Mrs. McKune's *Latin America Workbook;* December issue, Program Suggestion page for additional help. Other material is listed below:

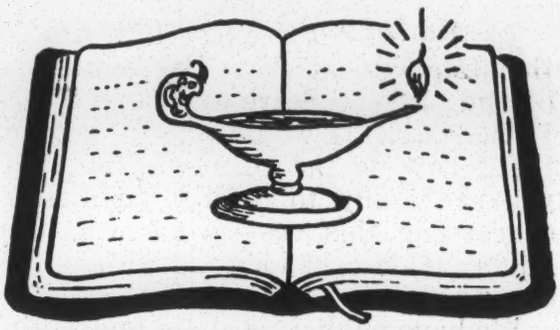
The Traded Twins (T) by R. N. McLean (see Reading Course list, December *Magazine*).

Invitation to Mexico (AY) by Wesley Matzigkeit: 48 pages. Paper, 50¢. A tourist guide for actual travelers as well as for those traveling "by map" only; attractively illustrated.

Manuel, a Little Boy of Mexico (kindergarten) by Jeannette P. Brown. 64 pages. Boards, 85¢.

Fun and Festival from the Other Americas (AYT) by Rose H. Wright. 48 pages. Paper, 50¢.

Maps: *Political* (four colors, 50¢); *Outline* (large, 25¢; small, 25¢ per doz.); *Picture Maps* of Latin America; of Mexico (each, 75¢).



PROGRAM CALENDAR

1952 *Program Calendar*—10¢ each, plus postage. A planned 12 months' program on the study theme, "The Bible and Missions," and the worship theme, "Bible Prayers." The first two, devoted to Latin America; the next five, emphasizing the missionaries' "concern for souls" as translators, educators, doctors, industrial and agricultural experts. All are Bible-centered. Three programs concern the Bible and Home Missions. Attractive illustrations, interspersed with poems, short pertinent quotations, and Worship Center suggestions. Send all orders for Program Calendars to the Magazine Treasurer, Mrs. Ralph H. Arnold, 510 S. Trenton Ave., Pittsburgh 21, Pa.

WORLD DAY OF PRAYER
February 29, 1952

Programs—Adult and Children—5¢ each
Call To Prayer—30¢ per 100
Guide for Committees—15¢ each
Poster (17¼ x 14¾) 10¢ each
World Day of Prayer Skits—Set of 8—15¢
World Day of Prayer Emblem Seals—sheet of 50—5¢
Packet—40¢ each
Speakers' Sheets—10¢ each
World Day of Prayer Map (23 x 19)—25¢ each

Temperance & Reform

MRS. W. J. HARPER McKNIGHT, Secretary, 379 Questend Ave., Pittsburgh 34, Pa.

In line with the expressed aim of this Department from the beginning of the present Secretaryship, to BE INFORMED, I would like to present the following list of periodicals. If you are really to inform yourselves concerning this vast problem of the liquor traffic, take advantage of every means of information.

We have publicized again and again the leaflets and the various books which are available to you through this department and now we recommend these magazines as a further source of excellent and up-to-date material.

Every United Presbyterian family should subscribe to one of these magazines and READ it! Also, every society should subscribe to one or more of these for its Temperance and Reform Secretary.

LISTEN—A Journal of Better Living. Published quarterly by The American Temperance Society, 6840 Eastern Ave., N. W., Washington 12, D. C. Yearly subscription, $1.00. This periodical is considered by many to be the best publication on this subject. Our new Assembly Committee on Temperance Education thought so much of it that we sent a year's subscription to each minister in our denomination. The American Temperance Society gave us a generous price on this quantity.

SCIENTIFIC TEMPERANCE JOURNAL. Published quarterly by The Temperance Education Foundation, Westerville, Ohio. Yearly subscription, $1.50. This is an excellent little magazine.

THE INTERNATIONAL STUDENT. Published by The Intercollegiate Association for the Study of The Alcohol Problem, Room 522, 12 N. 3rd St., Columbus 15, Ohio. Issued six times a year. Yearly subscription price, $1.00. An excellent digest of current opinions and scientific information for older young people.

THE FOUNDATION SAYS. Published six times a year by the American Business Men's Research Foundation, 53 W. Jackson Blvd., Chicago 4, Ill. Yearly subscription price, $1.00. 10 copies to one address, $1.00. This is also an excellent publication giving authentic news of significant development in the field of Alcohol—beverage and industrial.

UNION SIGNAL. Published weekly by the National Women's Christian Temperance Union, 1730 Chicago Ave., Evanston, Ill. Yearly subscription price, $2.00. This fine publication is too well known among our women to need any further recommendation.

NEW FREE LEAFLETS FOR YOUNG CHILDREN

1. One Kind of Freedom
2. Little Sun Makes a Promise
3. The Magician's Hat
4. Number-work for Johnnie
5. Be Alert! Don't get hurt!
6. The Health Clown says, "Drink Health."
7. Watch!
8. The Master Machine

NEWS FLASH!

Sam Morris, Executive Director of the National Temperance League, and often referred to as "Mr. Temperance," can be heard over Radio Station WHO of Des Moines, Iowa, (1040 on dial) every Wednesday night at 9:15 Central Standard Time, beginning November 7 and continuing for 13 weeks.

This Radio Series will be under the sponsorship of the National Temperance League. This station can be heard well throughout most of the United States. We ask cooperation in spreading news of this broadcast.

Tributes

Mrs. Lillie Workman Reed

The Women's Missionary Society of First U.P. Church of Bellaire, Ohio, pays loving tribute to the memory of Mrs. Lillie Workman Reed, who passed away recently. She was a loyal supporter, and her gifts whether of her own making or otherwise were of highest quality. She will be sorely missed by all.

Committee

Mrs. J. Harvey Cleland

The Women's Missionary Society of the Beverly Hills United Presbyterian Church of Upper Darby, Pa., mourns the loss of Mrs. J. Harvey Cleland. She will ever be remembered for her genuine interest in missions, her kindliness to all, her devotion to her church, and her faith in Jesus Christ. Ever joyful in laboring for her Lord, she has now entered the joy of her Lord.

Committee

Mrs. Samuel Turnbull

Mrs. Gertrude Turnbull, a woman loved and respected both in her church and in her community, passed away September 27, 1951. She had been in failing health four years. Once more the Women's Missionary Society of the Jamestown, Ohio, U. P. Church has lost a loved member and friend.

Her quiet, devout Christian life was an inspiration to all who knew her. Her strong faith and trust in God, her cheerful disposition and friendly manner toward all are memories we cherish. To her loved ones we extend our deepest sympathy.

Committee

Mrs. J. S. Paisley

We, the members of the Missionary Society of the Second United Presbyterian Church of Steubenville, Ohio, wish to pay loving tribute to the memory of Mrs. J. S. Paisley, widow of Judge J. S. Paisley. While on her way to the sanctuary on Sabbath morning, November 4, 1951, God in His all-wise Providence called her home to be with Him.

She was a charter member of the Second Church, a life member of the WGMS, an efficient church secretary for the past eleven years, loyal to the missionary society and devoted to her Sabbath School class. She was a member of the W.C.T.U.

Her faithful and loyal work in her church, the kind and cheerful greeting she extended, won a place in the hearts of all who knew her.

To her three daughters and one son we extend our sincere and heartfelt sympathy. Feeling that we, too, share in their loss, we commend them to the Master who said, "I will not leave you comfortless."

Committee Mrs. J. H. Helsley
Mrs. J. E. Carlisle
Mrs. P. B. Crofton

Mrs. Lucy A. Longmore

With a deep feeling of loss to the Mame Hunter Missionary Society of the Avalon U. P. Church, the members desire to pay a tribute of love and esteem to the memory of our faithful president, Mrs. Lucy A. Longmore, who passed to her heavenly reward on October 2, 1951.

Her life was an example of Christian living. Her willingness to accept responsibility and her consideration of others and genial personality, made her a friend of all who knew her.

Since our lives have been made rich by having known her through the years, we thank God for loving fellowship with her in the work of the Missionary Society.

She was patient in suffering, and we know she received that welcome "Well done, thou good and faithful servant, enter thou into the joy of thy Lord."

Committee
Mrs. A. Y. Phillips
Mrs. C. L. Way

Miss Cora Gray

The W.M.S. of the Service U. P. Church of near Albia, Iowa, wishes to pay a tribute of love to the memory of Miss Cora Gray who was suddenly called to her heavenly home, October 25, 1951.

Her whole life was spent in the Service community, and her chief delight was to glorify God and serve Him which was expressed in her activities as a member of the church, missionary society and Sabbath School. She was a Life Member of the WGMS.

She was always faithful in attendance when health permitted and attended the Presbyterial Prayer Retreat at Westminster Church in Des Moines on October 23.

To her constant companion, her beloved sister Sue, and her brothers, we extend our sincere sympathy and commend them to God's loving care.

Mrs. Rodger Carlson
Mrs. Earl Bettis

Mrs. Thomas R. Fries

Mrs. Thomas R. Fries entered into her eternal rest on July 31, 1951.

She is gratefully remembered by the Women's Missionary Society and the members of the United Presbyterian Church of West Newton, Pa.

She attended the services of worship as long as her health permitted.

She was a devoted follower of Christ and was sustained by His grace in her long illness. Her patience and Christlike spirit was an inspiration to those who knew her.

As a mother Mrs. Fries was outstanding. The lives of her children bear witness of this, and we extend to them our sincere sympathy.

Committee

HOME MISSIONARIES UNDER THE WOMEN'S GENERAL MISSIONARY SOCIETY

INDIAN MISSIONS

Rev. H. W. Gordon	R.D. 1, Stilwell, Okla.
Rev. E. W. Machamer	Warm Springs, Oregon
Rev. Louis Mitchell	Tama, Iowa
Rev. F. C. Patterson	Kayenta, Arizona

MOUNTAIN MISSIONS

FRENCHBURG, KY., SCHOOL

Supt. and Mrs. Arthur Gathman	Frenchburg, Ky.
Miss Ruth Courter, Principal	Frenchburg, Ky.
Mr. Lester McCauley, Elementary Principal	Frenchburg, Ky.
Miss Marie Allison	Frenchburg, Ky.
Miss Caroline Arndt	Frenchburg, Ky.
Miss Alice Childs	Frenchburg, Ky.
Miss Alice Hesselink	Frenchburg, Ky.
Mrs. Alice Hughes	Frenchburg, Ky.
Miss Grace Huntley, Piano	Frenchburg, Ky.
Mr. S. O. Linderholm	Frenchburg, Ky.
Miss Alberta McBride	Frenchburg, Ky.
Miss Helen McCoy	Frenchburg, Ky.
Miss Dorothea McKissick	Frenchburg, Ky.
Miss Betty McMartin	Frenchburg, Ky.
Miss Reba Moody	Frenchburg, Ky.
Miss Winifred Moore, Sec.	Frenchburg, Ky.
Miss Cornelia Morse	Frenchburg, Ky.
Mr. Odell Parrott, Music	Frenchburg, Ky.
Mr. Robert Randall	Frenchburg, Ky.
Miss Joyce Rode	Frenchburg, Ky.
Mrs. Leah Stephens	Frenchburg, Ky.
Miss Roberta Stewart	Frenchburg, Ky.
Mrs. Florence Eller, Matron	Frenchburg, Ky.
Mrs. J. J. Stout, Clothes Room Saleslady	Frenchburg, Ky.
Mrs. John Besco, Dietitian-Cook	Frenchburg, Ky.

FRENCHBURG, KY., CHURCH

Rev. James E. Eddy, Minister	Frenchburg, Ky

JANE COOK HOSPITAL

Dr. and Mrs. Donald Graves	Frenchburg, Ky.
Miss Mary Alves, R.N.	Frenchburg, Ky.
Miss Elizabeth McConnell, R.N. Supervisor	Frenchburg, Ky.
Miss Effie Frazier, R.N.	Frenchburg, Ky
Miss Emma Holke	Frenchburg, Ky.
Business Manager	Frenchburg, Ky.
Miss Bernice Olson, Lab. Tech.	Frenchburg, Ky.
Miss Berna Phelps, Aide	Frenchburg, Ky.

EZEL, KENTUCKY, SCHOOL

Supt. and Mrs. William A. Heagen	Ezel, Ky.
Miss Larue Millen, Principal	Ezel, Ky.
Miss Lucille Artman	Ezel, Ky.
Miss Wilda Barnes	Ezel, Ky.
Miss Ruth Remis	Ezel, Ky.
Miss Ethel Mae Brown	Ezel, Ky.
Miss Doris Jean Gieser	Ezel, Ky.
Miss Zillah Hawthorne, Secretary	Ezel, Ky.
Miss Anna Louise Hochstettler	Ezel, Ky.
Miss Beulah Hogan	Ezel, Ky.
Miss Grace Huntley, Piano	Ezel, Ky.
Miss Jean Jardine	Ezel, Ky.
Mr. Philip N. Lockhart	Ezel, Ky.
Miss Gladys Millen	Ezel, Ky.
Mrs. Thomas Moore	Ezel, Ky.
Miss Gene Purdy	Ezel, Ky.
Mrs. Rebecca Rodkey	Ezel, Ky.
Miss Eleanor Timmerman	Ezel, Ky.
Miss Frances Widstrand	Ezel, Ky.
Miss Louie Frazier, Supt. Clothes Room	Ezel, Ky.
Mr. Stanley Trimble (Physical Ed.)	Ezel, Ky.
Mrs. Dema Gilley, Dietitian-Cook	Ezel, Ky.

CITY AND PRESBYTERIAL

Miss Jean Dickey	224-22—93rd Ave., Queens Village, Long Island, N. Y.
Miss Esther M. Jones	923 East St. Vrain, Colorado Springs, Colo.
Miss Dorothy Partington	Westland, Pa.
Mrs. R. G. Russell	36 Church St., Burgettstown, Pa.

RETIRED FROM ACTIVE SERVICE

Mrs. J. C. Alter	1920 Yolo Ave., Berkeley, Calif.
Miss Margaret Beveridge	U. P. Home, Washington, Ia.
Miss Mae Beveridge	U. P. Home, Washington, Ia.
Miss Sallie E. Dickey	c/o D. H. Dickey, R. D. 5, Punxsutawney, Pa.

NEGRO MISSIONS

ARLINGTON INSTITUTE

Mr. K. P. Thomas, Superintendent	Annemanie, Ala.
Miss Georga Lee Jackson	Annemanie, Ala.
Mrs. Willie Knight	Annemanie, Ala.
Mrs. K. P. Thomas	Annemanie, Ala.

CAMDEN ACADEMY

Supt. and Mrs. A. C. Peoples	Camden, Ala.
Mr. H. W. McKeldin, Assistant	Camden, Ala.
Mrs. Minnie B. Alford	Camden, Ala.
Miss Climmie B. Allen	Camden, Ala.
Mr. William B. Ballard	Camden, Ala.
Miss T. C. Cotten, Bible	Camden, Ala.
Mrs. Amanda E. Freeman	Camden, Ala.
Mrs. S. P. Marsh	Camden, Ala.
Mr. E. C. Moody	Camden, Ala.
Mr. Alexander Sanders	Camden, Ala.
Mrs. Margaret Sanders	Camden, Ala.
Mrs. Mamie L. Smith	Camden, Ala.
Miss Nora F. Smith	Camden, Ala.
Mrs. Mattie L. Street	Camden, Ala.
Miss Mabel L. Thomas	Camden, Ala.
Mr. James Tyree	Camden, Ala.
Miss Bertha L. Washington	Camden, Ala.
Miss Lizzie M. Washington	Camden, Ala.
Miss Alice B. Whitaker	Camden, Ala.
Mrs. B. D. Bridges, Cook	Camden, Ala.
Mrs. S. W. Rivers, Matron	Camden, Ala.
Mrs. Willie Simmons	Camden, Ala.
Mr. Martin Dees, Maintenance	Camden, Ala.

CANTON BEND, ALABAMA

Rev. James Reese, Pastor at Canton Bend, Camden and Miller's Ferry	Camden, Ala.

THYNE INSTITUTE

Miss Grayce L. Salley, Bible	Chase City, Va.

JUBILEE HOSPITAL

Mrs. Eva J. Adams, R.N., Supt.	Henderson, N. C.
Miss Gertrude Allen, R.N.	Henderson, N. C.

(Four other graduate nurses)
(Twelve other aides and workers)

HENDERSON INSTITUTE

Miss Eva Thomas, Bible	Henderson, N. C.

KNOXVILLE COLLEGE

Mrs. Marcella Latham	Knoxville, Tenn.
Miss Betty Montgomery	Knoxville, Tenn.
Mrs. Mozelle Robinson	Knoxville, Tenn.
Miss Mabel Weir	Knoxville, Tenn.
Mr. George W. Williams	Knoxville, Tenn.
Mrs. P. H. Parker, Church Missionary	Knoxville, Tenn.

MILLER'S FERRY MISSION

Supt. and Mrs. B. T. Ridgeway	Miller's Ferry, Ala.
Mrs. Ona Crum	Miller's Ferry, Ala.
Mrs. Pearlye Ephraim	Miller's Ferry, Ala.
Mr. P. L. Lindsay	Miller's Ferry, Ala.
Miss Darthula Mangram, Sec'y	Miller's Ferry, Ala.
Miss Eleanor Miller	Miller's Ferry, Ala.
Mr. C. T. Patterson	Miller's Ferry, Ala.
Mrs. Roma Patterson	Miller's Ferry, Ala.
Mr. Frederick Reese	Miller's Ferry, Ala.
Mrs. Neola Reese	Miller's Ferry, Ala.
Miss Gladys Ross, Bible	Miller's Ferry, Ala.
Mrs. Trene Smith	Miller's Ferry, Ala.
Mrs. N. D. Williams	Miller's Ferry, Ala.
Miss Florine Wood, Music	Miller's Ferry, Ala.
Mr. C. J. Wright	Miller's Ferry, Ala.
Mrs. Fannie P. Donaldson, Boys' Matron	Miller's Ferry Ala.
Mrs. Bessie Stevens, Girls' Matron	Miller's Ferry, Ala.
Mr. Herman Bridges, General Worker	Miller's Ferry, Ala.

PRAIRIE, ALA.

Mr. William T. Peters, Supt.	Prairie, Ala.
Mrs. Theola Gordon	Prairie, Ala.
Mrs. Leola Jackson	Prairie, Ala.
Miss Vashti Jones	Prairie, Ala.
Mrs. D. C. McCall	Prairie, Ala.
Mrs. William T. Peters	Prairie, Ala.
Rev. C. C. Brown, Pastor at Prairie and Annemanie.	625 Jeff Davis Ave., Selma, Ala.

RETIRED FROM ACTIVE SERVICE

Miss Patsy Kennedy	717½ Norwood Ave., Toledo, Ohio
Miss Josephine Warren	c/o Rev. Irvin Elligan, 819 College Ave., N.W., Knoxville, Tenn.
Rev. and Mrs. D. F. White	825 First Avenue, Selma, Alabama

FOREIGN MISSIONARIES UNDER THE W. G. M. S.

% American Mission is used with each foreign address

EGYPT

Mrs. Sara E. Baker, 1950 ..... Cairo
Miss Helen R. Brownlee, R.N., 1931 ..... Assiut
Miss Mary Frances Dawson, 1922; 1945 ..... Cairo
Mrs. Ada A. Dunlap, 1926 ..... Assiut
Miss Lucia Dwight, 1919 ..... Mansura
Miss Marjorie J. Dye, 1950 ..... Cairo
Miss Davida M. Finney, 1915 ..... Cairo
Miss Martha C. Glass, 1921 ..... Assiut
Miss Alice M. Grimes, 1924 ..... Cairo
Miss Millie I. Kelso, 1946 ..... Luxor
Miss Lois D. Kingan, 1926 ..... Benha
Miss Helen J. Martin, 1915 ..... Cairo
Miss Beatrice McClellan, 1947 ..... Cairo
Miss Evelyn McFarland, 1919; 1949 ..... Cairo
Miss Sarah B. Meloy, 1923 ..... Cairo
Miss Lucile B. Nichols, R.N.A., 1945 ..... Tanta
Miss Venna R. Patterson, 1924 ..... Tanta
Miss Frances Patton, 1922 ..... Mansura
Miss Martha A Roy, 1935 ..... Luxor
Mrs. Rachel T. Seiver, 1925 ..... Fayoum
Miss Jane C. Smith, R.N., 1922 ..... Cairo
Miss Nellie C. Smith, 1911 ..... Beni Suef
Miss Inez M. Sutton, 1949 ..... Cairo
Miss Marie F. Tait, 1925; 1948 ..... Assiut
Miss Alberta A. Tedford, R.N., 1945 ..... Tanta
Miss Mary C. Thompson, 1939 ..... Tanta
Miss Helen M. Walker, 1930 ..... Assiut
Miss Ethel L. Weed, 1919 ..... Alexandria
Miss Ruth M. Williamson, 1924; 1944 ..... Tanta
Miss Esther W Wilson, 1919 ..... Luxor
Miss Laura B. Wright, 1921 ..... Minia

ON FURLOUGH

Miss Elsie M. French, 1909 ..... Goldfield, Iowa
Miss Eulalia D. Grether, 1929 ..... 435 East 11th St., Loveland, Colo.
Miss Nellie V. Hill, R.N., 1945 ..... R. D. 1, Fayette City, Pa.
Miss Jeanette L. McCrory, 1916 ..... Sterling, Kans.
Miss Helen J. Noordewier, 1921 ..... 1104 Sigsbee St., S. E. Grand Rapids 6, Mich.
Miss Mary L. Thompson, 1917 ..... 352 S. York St., Elmhurst, Ill.
Miss Elizabeth M. Wilson, 1932 ..... Lewis, Iowa
Miss Margaret A. Work, 1924 ..... E. Platte Ave., Ft. Morgan, Colo.

PUNJAB, PAKISTAN

Miss Ruth I. Ardrey, 1924 ..... Lahore
Miss Margaret E. Ballantyne, 1941 ..... Campbellpur
Miss Minnie E. Beatty, 1912 ..... Sargodha
Miss R Jean Black, 1921 ..... Pasrur
Miss M. Lois Boyd, 1919 ..... Pasrur
Miss N. Addaline Brandon, 1931 ..... Rawalpindi
Miss Frances E. Brown, 1927; 1937 ..... Sangla Hill
Miss Theresa I Brownlee, 1922 ..... Sialkot City
Miss Marie E. Cash, R.N., 1926 ..... Jhelum
Miss M. Evelyn Cathcart, 1925 ..... Sialkot City
Miss Edith M Drake, 1947 ..... Gujranwala
Miss Margaret J. Fehlman, 1913 ..... Sargodha
Miss Dorothy M. Fisher, 1947 ..... Rawalpindi
Miss Betsy Fleming, 1913 ..... Sangla Hill
Miss Evva P. Hartig, R.N.A., 1924 ..... Jhelum
Miss Eva M. Hewitt, 1930 ..... Hajipur, Sialkot City
Miss Alice G. Hill, 1938 ..... Sargodha
Miss Reba C. Hunsberger, M.D., 1921 ..... Sialkot City
Miss Mary Kyle, 1904 ..... Pasrur
Miss Mary H. Lentz, R.N., 1950 ..... Taxila
Miss Glendine Lundquist, R.N., 1933 ..... Sialkot City
Miss Evelyn M. McKelvey, R. N. 1937 ..... Sialkot City
Miss Margaret L. Murdoch, 1924 ..... Sangla Hill
Miss Marian T. Peterson, 1930 ..... Gujranwala
Miss Louise E. Scott, 1916 ..... Gujranwala
Miss Laura Reynolds, 1924 ..... Sargodha
Miss Elizabeth H. Turner, R.N., 1947 ..... Sialkot City
Miss Helen V. Weede, 1928 ..... Campbellpur

PUNJAB, INDIA

Miss Vida J. Graham, 1922 ..... Pathankot
Miss S. Jane Lamont, 1928 ..... Pathankot
Miss Willa M. Ramsey, 1921 ..... Pathankot

ON FURLOUGH

Miss M. Frances Lincoln, R.N., 1920 ..... 145 Pennsylvania Ave., Wichita, Kansas
Miss Laura R. MacLachlan, 1938 ..... R. D. 1, Atkinson, Nebr.
Miss Vivian L. Trimble, 1921 ..... Blanchard, Iowa

ANGLO-EGYPTIAN SUDAN

Miss Mary E. Coie, 1919 ..... Wad Medani
Miss Una Coie, 1918 ..... Gedaref
Miss Marian I. Farquhar, 1945 ..... Nasir
Miss Ray Huffman, R.N., 1924 ..... Nasir
Miss Rosaltha Kenagy, 1950 ..... Language Study, Cairo, Egypt
Miss Aleta J. Matthews, 1946 ..... Omdurman
Miss Marguerite M. McClellan, 1926 ..... Atbara
Miss Mary Jane McKnight, 1922 ..... Atbara
Miss E. Verna Pillow, 1930 ..... Omdurman
Miss Dorothy L. Rankin, 1946 ..... Doleib Hill
Miss Phyllis A. Rogers, 1949 ..... Doleib Hill
Miss Mary K. Smith, M.D., 1944 ..... Nasir
Miss Helena G. Tetley, 1951 ..... Omdurman
Miss Frances Turk, R.N., 1921 ..... El Obeid
Miss Eleanor C. Vandevort, 1949 ..... Nasir
Miss Ruth E. Wilson, 1951 ..... Khartoum North
Miss Joan E. Yilek, 1948 ..... Gambeila

ON FURLOUGH

Miss Mary V. Ewing, R.N., 1940 Frontier Nursing Service, Wendover Above Hyden, Ky.
Miss Jean Maxwell, M.N., 1946 ..... Box 89, Fairmont, W. Va

ETHIOPIA

Miss Ruth C. Beatty, R.N., 1920 ..... Gore
Miss Isabel Blair, 1922 ..... Gore
Miss Marjorie Faught, R.N., 1938 ..... Sayo
Miss Eileen Halewood, R.N., 1947 ..... Maji
Miss Mary Nell Harper, R.N., 1948 ..... Sayo
Miss Marguerite M. Lienard, 1948 ..... Sayo
Miss Martha A. Maxwell, R.N., 1951 ..... Addis Ababa
Miss Ruth E. McCreery, 1950 ..... Addis Ababa
Miss Ruth M Nichol, 1938 ..... Addis Ababa
Mrs. A. W. Pollock, R.N., 1942 ..... Maji
(All Maji and Sayo mail: Box 1111, Addis Ababa)

ON FURLOUGH

Miss Hazel J. McGeary, 1946 ..... 810 Glenville Rd., Takoma Park, Md.
Mrs. Ruth L. Walker, 1923 ..... Conoquenessing, Pa.

UNDER APPOINTMENT

Miss Josephine L. White, 1951 ..... Greensboro, Vt

RETIRED FROM ACTIVE SERVICE

EGYPT

Miss Ella M. Barnes, 1911 ..... United Presbyterian Home, Washington, Iowa
Miss Leota Cabeen, 1909 ..... 2614 Sacramento, St. Joseph, Mo
Mrs. Mary K. Coventry, 1908; 1918 ..... 1128 State St., Emporia, Kansas
Miss Anna B. Criswell, 1905 ..... 422 W. Logan St., Clarinda, Iowa
Miss Minnehaha Finney, 1894 ..... 121 North 7th St., Sterling, Kansas
Miss Rena L. Hogg, 1899 ..... Assiut, Egypt
Miss Lucy Lightowler, 1921 ..... 5528 Wayne Ave., Philadelphia 44, Pa.
Miss Dora B. Mason, 1918 ..... c/o Miss Etta McClure, West Middletown, Pa.
Miss Elizabeth McKibben, 1924 ..... 1423 Liverpool St., N. S. Pittsburgh, Pa.
Miss Carol E. McMillan, 1906 ..... Aledo, Illinois
Miss Marion A. Paden, 1902 ..... c/o Mrs. Iva Williams, 1423 Winchester Ave., Lakewood 7, Ohio
M. Stella Robertson, 1922 ..... c/o Barclay's Bank, D.C.&O., Circus Place, London E. C. 2, England
Miss Laura B. Walker, 1904 ..... 306 Penn Ave., Pittsburgh 21, Pa.
Miss Ida Whiteside, 1913; 1935 ..... 25 Prospect St., Greenwich, N. Y.
Miss Ruth A. Work, 1904 ..... 2235 Norwalk Ave., Los Angeles 41, California

PAKISTAN-INDIA

Miss Emma Dean Anderson, 1881 ..... 306 Penn Ave., Pittsburgh 21, Pa.
Miss Hazel Bennett, 1908 ..... 263 Park St., Socorro, N. Mexico
Miss Mary J. Campbell, 1884 ..... Box 992, Santa Ana, California
Miss Ella M. Gordon, 1893 ..... Pattersonville, N. Y.
Miss Kate A. Hill, 1896 ..... Eldora, Iowa
Miss Flora Jameson, 1903 ..... 306 Penn Ave., Pittsburgh 21, Pa.
Miss Mary E. Logan, 1891 ..... 325 W. 7th St., Rushville, Indiana
Miss Lillian A. McConnell, 1902 ..... 306 Penn Ave., Pittsburgh 21, Pa.
Miss Georga Wengert, 1919 ..... Lebo, Kansas

ANGLO-EGYPTIAN SUDAN

Miss Elsie E. Grove, 1912 ..... Caroline Ave., R. D. 3, Poughkeepsie, N. Y.
Miss Aulora R. McIntyre, 1911; 1919, Lenox, Iowa

(NOTE: All short-termers are listed in the Foreign Department.)

NAMES AND ADDRESSES OF MISSIONARIES UNDER THE BOARD OF FOREIGN MISSIONS

c/o American Mission should be added to each foreign address)

EGYPT

Dr. and Mrs. J. W. Acheson — Cairo
Mr. and Mrs. Judson W. Allen — Cairo
Dr. and Mrs. E. M. Bailey — Cairo
Dr. and Mrs. E. E. Elder — Cairo
Rev. and Mrs. K. G. Fleming — Alexandria
Dr. and Mrs. Dalton Galloway — Tanta
Dr. and Mrs. H. S. Hutchison — Tanta
Dr. and Mrs. Norman A. Kraft — Assiut
Rev. and Mrs. Paul H. McClanahan — Assiut
Mr. Everett W. McCreery — Assiut
Mr. and Mrs. M. C. McFeeters — Assiut
Dr. and Mrs. Fred S. McGeoch — Tanta
Dr. and Mrs. H. A. McGeoch — Alexandria
Rev. George E. Morrison — Cairo
Mr. and Mrs. W. W. Nolin — Assiut
Dr. and Mrs. Walter J. Skellie — Assiut
Dr. and Mrs. John A. Thompson — Cairo
Mr. and Mrs. Robert M. Turnbull — Assiut
Rev. and Mrs. C. B. Watkins — Assiut

ON FURLOUGH

Dr. and Mrs. Paul W. Jamison — 1910 Roscoe St., Chicago 13, Ill.
Dr. and Mrs. F. C. McClanahan — 152 Waugh Ave., New Wilmington, Pa.
Dr. and Mrs. N. D. McClanahan — Route 3, Monmouth, Ill.
Rev. and Mrs. W. A. McGill — 20 N. Portland Ave., Ventnor, N. J.
Dr. and Mrs. R. T. McLaughlin — 6346 Homer St., Philadelphia 44, Pa.
Dr. and Mrs. Gordon Parkinson — Due West, S. C.
Rev. and Mrs. James W. Pollock — 46 Nonantum St., Newton 58, Mass.
Dr. and Mrs. C. P. Russell — 24 N. Portland Ave., Ventnor, N. J.

PUNJAB, INDIA

Rev. and Mrs. L. A. McCulloch — Dhariwal
Rev. and Mrs. J. Morgan McKelvey — Gurdaspur

PUNJAB, PAKISTAN

Rev. and Mrs. Joseph C. Alter — Sialkot
Dr. and Mrs. Ralph Blocksma — c/o United Christian Hospital, Lahore
Dr. and Mrs. Norval E. Christy — Taxila
Rev. and Mrs. W. C. Christy — Gujranwala
Dr. and Mrs. E. V. Clements — Pasrur
Dr. and Mrs. J. B. Cummings — Rawalpindi
Rev. and Mrs. Robert A. Foster — Sialkot
Rev. and Mrs. E. H. Glassman — Campbellpur
Rev. and Mrs. John D. Harkness — Sargodha
Mr. and Mrs. Irvin G. Lotze — Gujranwala
Rev. and Mrs. H. J. McGuill — Taxila
Rev. and Mrs. Paul A. Miller — Gujranwala
Mr. and Mrs. Charles C. Millson — Gujranwala
Dr. and Mrs. Hugh M. Milne — Qila Sheikhupura
Dr. and Mrs. W. H. Ross — Lyallpur
Rev. and Mrs. G. LeRoy Selby — Lyallpur
Mr. and Mrs. C. A. Stewart — Rawalpindi
Dr. and Mrs. Harris J. Stewart — Gujranwala
Dr. and Mrs. R. R. Stewart — Rawalpindi
Rev. and Mrs. Wm. Sutherland — Jhelum
Dr. and Mrs. John Vroon — c/o United Christian Hospital, Lahore
Mr. and Mrs. F. A. Whitfield — Gujranwala

ON FURLOUGH

Dr. and Mrs. D. E. Alter — 2918 Regent St., Berkeley 5, Calif.
Rev. and Mrs. J. D. Brown — 44 Alexander St., Princeton, N. J.
Rev. and Mrs. C. Emerson McBane — 5214 S. Kimbark Ave., Chicago 15, Ill.

ANGLO-EGYPTIAN SUDAN

Dr. and Mrs. W. J. Adair — Wanglei, via Malakal
Dr. and Mrs. J. Lowrie Anderson Atar, via Malakal
Rev. and Mrs. W. B. Anderson, Language Study — Cairo, Egypt
Dr. and Mrs. Robert G. Gordon — Wanglei
Rev. and Mrs. Willard M. Galloway — El Obeid
Rev. and Mrs. T. Matthew Gilliland — Malakal
Mr. and Mrs. Chas. E. Jordan — Nasir, Upper Nile Province
Rev. and Mrs. S. Robb McLaughlin — Language Study, Cairo, Egypt
Dr. and Mrs. W. Don McClure — Gambeila
Rev. and Mrs. Robert H. Meloy — Omdurman
Rev. and Mrs. Wm. H. Philips — Gedaref
Rev. and Mrs. K. E. Rasmussen — Doleib Hill, via Malakal
Dr. and Mrs. A. G. Roode — Akobo, via Malakal
Rev. and Mrs. A. Mac Roy — Nasir, Upper Nile Province
Dr. and Mrs. Ried F. Shields — Khartoum
Mr. and Mrs. Milton H. Thompson — Obel, via Malakal

ON FURLOUGH

Rev. and Mrs. W. B. Adair — 2918 Regent St., Berkeley 5, Calif.
Rev. and Mrs. Leander Finley — 505 S. 46th St., Philadelphia 43, Pa.
Rev. and Mrs. H. T. Walker — 7505—35th Ave., Jackson Heights 72, N. Y. City
Mr. and Mrs. E. Alan Webb — New Concord, Ohio

ETHIOPIA

Dr. and Mrs. John A. Cremer — (Sayo) address: Addis Ababa
Rev. and Mrs. C. M. Haspels — (Ghimeera) address: Addis Ababa
Dr. and Mrs. D. C. Henry — Gorei
Mr. and Mrs. Donald A. Reihmer — Addis Ababa
Mr. and Mrs. Phil R. West — (Maji) address: Addis Ababa

ON FURLOUGH

Dr. and Mrs. F. Wm. den Dulk — Frontier Nursing Service, Hyden, Ky.
Mr. and Mrs. Fred L. Russell — 1131—32nd Ave., S., Seattle 44, Wash.

RETIRED FROM ACTIVE SERVICE

EGYPT

Dr. and Mrs. W. P. Gilmor — R.R. 4, Box 279, Fresno, Calif.
Rev. and Mrs. F. D. Henderson — 542 N. Bever St., Wooster, Ohio
Dr. and Mrs. W. W. Hickman — 1125 E. Detroit Ave., Monmouth, Ill.
Rev. and Mrs. W. B. Jamison — New Wilmington, Pa.
Dr. and Mrs. W. T. Moore — 311 E. Jefferson Ave., Wheaton, Ill.
Dr. and Mrs. H. E. Philips — 344-14th St. Santa Monica, Calif.
Dr. and Mrs. Mark S. Roy — New Concord, Ohio
Dr. and Mrs. F. Scott Thompson — Alexandria, Egypt

PAKISTAN-INDIA

Dr. and Mrs. J. G. Campbell — R. D. 1, Pattersonville, New York
Dr. and Mrs. H. C. Chambers — 340 S. Ridgewood Ave., Daytona Beach, Fla.
Dr. and Mrs. J. H. Colvin — R. D. 1, Sussex, Wis.
Dr. D. R. Gordon — 2330 Carroll Park, S., Long Beach, Calif.
Rev. and Mrs. J. A. McArthur — 814 E. Spring St., Boonville, Mo.
Dr. and Mrs. W. H. Merriam — 208 North "I" St., Monmouth, Ill.
Dr. and Mrs. S. C. Picken — E. Jefferson Ave., Winterset, Iowa
Dr. and Mrs. John H. Stewart — 302 N. 8th St., Tarkio, Mo.

ANGLO-EGYPTIAN SUDAN

Dr. and Mrs. Paul J. Smith — North Bend, Nebraska
Dr. and Mrs. G. A. Sowash — New Wilmington, Pa

IN SHORT-TERM SERVICE

EGYPT

Mr. and Mrs. Willard P. Acheson — Assiut
Miss Margaret W. Anderson — Assiut
Miss Clara Carlisle — Cairo
Miss Charlisa M. Crosier — Cairo
Miss Wilma G. Duff — Assiut
Miss E. Marguerite Ford — Cairo
Miss Margaret B. Guille — Cairo
Mr. Richard G. Gibson — Assiut
Dr. and Mrs. Orval L. Hamm — Assiut
Miss Audrey H. Meier — Cairo
Miss Mary Lu Perkins — Cairo
Mrs. Fay Reed — Assiut
Mr. Milton J. Sage — Assiut
Miss Beatrice Taylor — Cairo

PAKISTAN

Dr. and Mrs. O. A. Brown — Taxila
Mr. Thomas J. McLaren — Rawalpindi
Dr. and Mrs. Robert F. Tebbe — Rawalpindi

ANGLO-EGYPTIAN SUDAN

Mr. James R. Deemer — Omdurman
Mr. John J. Koehler — Abwong
Rev. Wayne Pethick — Obel
Dr. and Mrs. Ronald Trudinger — Abwong

ANNUAL CONVENTION
OF THE WOMEN'S GENERAL MISSIONARY SOCIETY

Detroit, Michigan, June 9-12, 1952

OFFICERS

President.....Mrs. William H. Hughes, 590 Allison Avenue, Washington, Pa.
First Vice Pres....Mrs. Arthur R. Armstrong, 125 Argonne Dr., New Kensington, Pa.
Second Vice Pres.....Mrs. B. A. Bates, 10381 Somerset Road, Detroit 24, Mich.
Secretary.....Mrs. Grant B. Gibson, 3509 Oakridge, Joplin, Mo.
Treasurer.....Mrs. H. Ray Shear, 902 Publication Bldg., Pittsburgh 22, Pa.

LOCAL COMMITTEE FOR THE 1952 WGMS CONVENTION

Mrs. H. L. Downie, Chairman—18970 Littlefield, Detroit 35, Michigan
Mrs. Tobias Vander Weele, Vice Chairman—7838 Middlepointe, Dearborn, Michigan
Mrs. E. V. Martin, Secretary—22633 Law Ave., Detroit, Michigan
Mrs. J. R. Lemon, Treasurer—14192 Strathmoor, Detroit 27, Michigan
Mrs. R. H. Chowen, Assignment—8034 E. Morrow Circle, Detroit 4, Michigan
Mrs. Darwin Eggloff, Transfer—8056 Whittaker, Detroit, Michigan
Mrs. Tobias Vander Weele, Food and Serving—7838 Middlepointe, Dearborn, Michigan
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Reassurance

The night is black and deafening the roar
Of airplanes flying towards the hostile shore.
My breast is pierced by cruel darts of fear
That they may take away those I hold dear.
But as I listen, through the dark I see
Those eyes of God that watch eternally,
The stars above. Then slowly from my breast
I draw the darts. Assured, I sink to rest.

MEKKIN S. PERKINS
Washington, D. C.

As we try to visualize the many homes in America today that yearn for reassurance about the welfare of loved ones on "hostile shores," we thank Mrs. Perkins for sharing this beautiful poem. She wrote, "If you can use it in your fine magazine I shall be proud to have you do so without any other remuneration than three copies of the issue in which it appears."—EDITOR

THE WORLD DAY OF PRAYER

The World Day of Prayer will be observed on February 29, 1952.

With the theme of "Christ, Our Hope" the 1952 service is based on the prayers of agricultural migratory workers, sharecroppers and American Indians. The World Day of Prayer poster, a modern "Angelus," was designed by an Iroquois Indian girl, Doris Diabo Montour, of Brooklyn, N. Y.

Translated into many languages and dialects, the World Day of Prayer Service is used on the day not only in the U. S. but in 104 countries around the world.

Offerings from World Day of Prayer observances in the U. S., Alaska, the West Indies, the Canal Zone and Hawaii help support an interdenominational ministry to the migrant, sharecropper and Indian groups whose prayers are used in the 1952 services. The offerings also aid Christian colleges in the Orient, help provide Christian literature for women and children overseas and give help to the more than 30,000 foreign students in this country.

In this country World Day of Prayer services are held in churches both great and small and even in the open air, like those some migrant chaplains have held in the early morning for pickers on their way to work.

This observance will mark the 26th year of the World Day of Prayer, although American women of various denominations have set aside a special day of prayer for missions each year since 1887. In 1920 the groups joined with the women of Canada and chose the first Friday in Lent as the day for united prayer throughout North America. Missionaries carried the idea overseas and in 1927, in response to requests from many lands, the day was first celebrated as a World Day of Prayer.

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